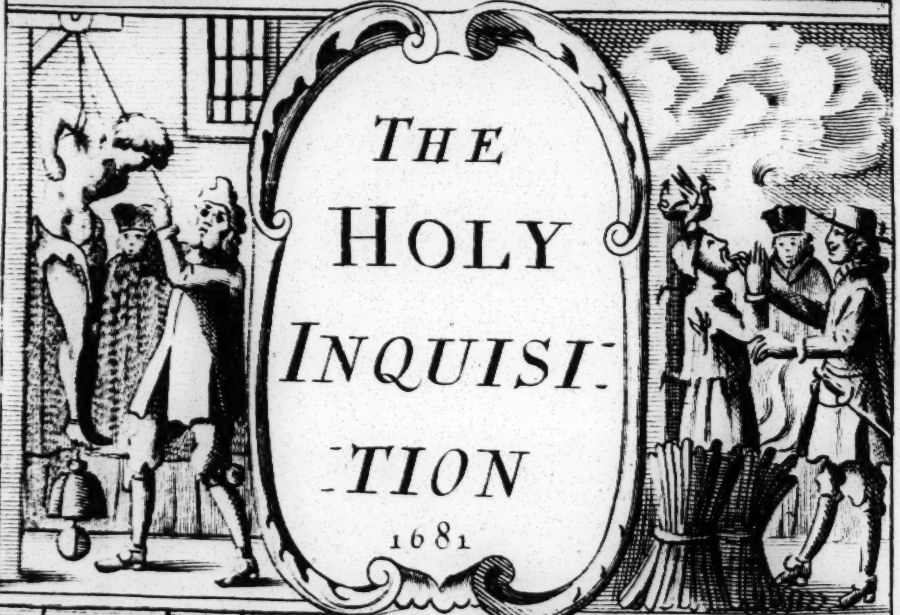


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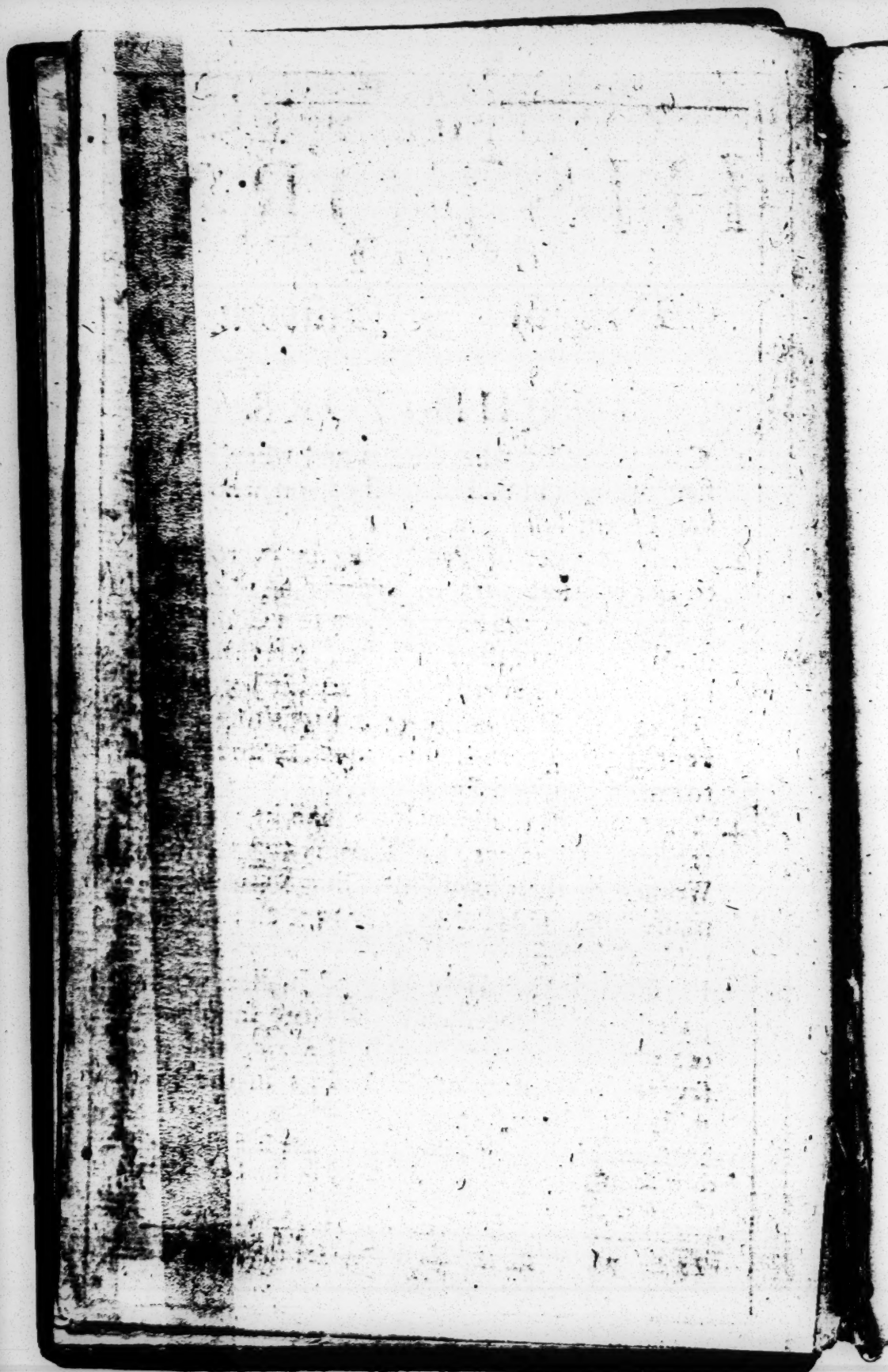
THE
HISTORY
OF THE
Romish Inquisition
AND
INQUISITORS.

1. Containing by what means and when it was first brought in and Established, on whom the first Storm fell.
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London, Printed for William Whitwood at the Rose and Crown in Little-Britain. 1700.



TO THE
Right Honourable
AND
Right Reverend Father in God,
HENRY
Lord Bishop of LONDON;
One of the Lords of his Majesties
Most Honourable Privy Council.

My Lord,

THough with great zeal
and prudence, you use all
the power which your
Birth and Dignities have given
you, for the defence of the true
Christian Religion, as it is amongst
us professed, and established: yet
I hope this short account of what

The Epistle Dedicatory.

is most contrary and most destructive to it, will not displease you: I know your *Lordship* understands what is here treated of far better than I do, but so doth not the Common People: they may receive information from these Papers, and will likely do it the more freely, if you shall permit them to go abroad under your Name; For it is generally acknowledged that we owe much of our preservation to your Care and Christian Courage: and that you did stand in the gap, when our Enemies were pressing to come in upon us.

My Lord, the watchfulness and labours of your Sacred *Order*, to preserve the face of a Church, and as much Order and Discipline among us, as the iniquity of the times can permit, is a greater service to the Protestant Interest, than

The Epistle Dedicatory.

than many are apt to believe : For our Adversaries expect not to prevail, but by breaking of us, and dissolving those bonds of Government, which keep us united : well knowing that those sheep are an easie prey, when scattered abroad, which under the guidance of their proper Pastors are safe and impregnable.

I have therefore endeavoured by what I have said of the Superstitions and cruelties of *Rome*, to persuade such as are averse to them, that their duty and interest oblige them to joyn with our Church : which professing nothing but the pure and Primitive Religion of our blessed Redeemer, makes use of none of those bloody and violent Methods, wherewith the Papal Religion and Authority, are preserved : and whose dangers and

The Epistle Dedicatory.

persecutions on both hands, are for the best Cause in the world, even for her faithful Allegiance to God and the King.

I shall rejoyce, if what I have designed for the common good, be beneficial to any. And if the humble offer I make of it to your *Lordship*, be favourably accepted. However I shall ever pray for the peace and prosperity of our *Jerusalem*: And that God would long preserve you, to advance his glory, and be an Ornament and Support to this Church: Remaining,

My Lord,

Your *Lordships* most dutiful

and obedient Servant

L. B.

THE PREFACE.



I cannot but grieve every Lover of peace, that is, every good man to see our distractions. We fear many things, and have reason to fear yet many more; especially when we consider how grievously God is provoked to bring upon us the worst of evils. I design not to represent those crying sins that call for destroying vengeance upon us, or to make declamations against them: but it is for my purpose to note, that the deforming a most pure and pious Reformation; and the disturbing and weakening an equitable and happy frame of Government, doth not only call for ruin, but actually brings it; breaks down the fence of our safety, and so makes way for those Erroneous and Tyrannical impositions we fear and foresee.

The Preface.

There is cause enough to believe, that the Romish Party hath all along, since the Reformation, and doth still continue to widen our breaches, and to foment our divisions; there are many instances of it related by several credible Witnesses, and some of them sworn too: but that which most of all confirms it, is, that it is much their interest to keep us from ever having a happy, peaceable, and well-settled Church, a constant and beautiful Order amongst us: and that they certainly will not stick at dissembling and acting the part of zealous and scrupulous Dissenters, to promote the ruin of them, whom they would out-right massacre and burn, had they power so to do.

Some of our Seperatists are so ungrounded, and have so poor an interest in the world, that they must of necessity yield and fall, were they not supported by the power and policy of a stronger Party: and the moderate sort of them are so near us, that we could not but joyn and unite together, were it not for their interposition, whose great concern it is to keep us asunder, that they may have room to come in, at the void, unguarded space betwixt both.

Whether

The Preface.

Whether or no it shall succeed as they would, God alone knows; they have great hopes, and we cannot but have a dread upon us: but however by breaking us to pieces, they revenge our breaking of Communion with them; and they likely tempt some to believe, that we separated from the Church of Rome upon the same grounds, as the Separatists have, to leave the Church of England. They will now and then draw a parellel betwixt both Cases, and confidently assert that we can urge nothing against our Schismatick, but what they may urge with as much reason against our Reformers.

It is no small advantage to their Cause, if they can work in Dissenters as great an abhorrence for our Liturgy and Divine Service, as for the Latin Mass: and so bring them to an indifference, as though there were hardly any choice betwixt both. This will lessen the Odiurn under which they lie, deriving part of it upon our Church, and withal is a pretty sure way to bring men back again to Rome. So that if I were a Jesuit, I would, as Lewis Moulin, and some such as he, so cry out upon the Superstitions, bloody Persecutions, and Idolatries of the Church of England, and
by

The Preface.

by that means drive men so far from it, that when things tend towards a change, the people might either be undetermined what Party to take, or even prefer Popery to so deform a Reformation, as they should believe ours to be. And accordingly it is easie to observe, that those Sectaries are not far from Rome, which are farthest from the Church of England.

The Jesuits Schools abroad, are full of our Youth, in the Low Countries, in France, in Spain, and at Rome, the English Seminaries are perpetually fitting up young men to carry on the great work of reducing this potent Island to the See of Rome. Once every year they are sent over in numerous Scholes from those Colleges, not directly and openly to preach Popery, (they are too wise to go that way to work) but by other means to promote its restoration ; acting such parts bare-faced or in a disguise, as they are enabled by their Genius and interest ; such to be sure, as shall conduce to the disturbance and destruction of that Church and Government, which now keeps them out.

Hence, I make no question, proceeds the beginning, or the continuance of our divisions ; and the frequent insulting over

The Preface.

us upon this account, and upbraiding us with our many Sects, shews that Romv-nists are not a little proud of their success in begetting or maintaining of them. A man in a Vizard robs his Neighbour, and having pulled it off, reproacheth him for his beggarlineß: this is very disingenuous. But very strange it is, that the same man should yield himself a prey, every time the Thief shall put on his mask.

The mischief is, that Faction, not Conscience, makes the great differences in the Christian Church. Opinions are embraced and asserted, upon design, to promote worldly interests. Those Doctrines in the Romish Church we say and prove to be Innovations, are such as tend to advance the power and greatness of those that brought them in, and now impose them on others. And it is not to be denied, but that some are enemies to the Tyranny of that Church, because they themselves would govern, or be under no Government at all. Factions, like errors and sins may clash and fight one against another: but it is not the property of true Religion to multiply Controversies, or to be fierce in lesser contentions.

But

The Preface.

But then there are some things so bad in themselves, so much against Divine Commandments, and the duty every man owes to God, that there he may not, and must not comply. Let who will injoy what is dishonourable to God, or forbidden by him, the first and greatest Obligation ought to take place, God must be obeyed above all, though in the discharge of that obedience we expose our selves to great dangers and sufferings. Glad should I be that Popery were the true Religion, that our Blessed Lord had constituted the Pope his Vicar, and made him infallible, and commanded us to believe and obey all he should speak from his Chair. It would supersede all our enquiries, and the pains we are at, to examine whether Papal Decrees agree well with our Masters will; It would have spared the blood of Millions of Christians, who rather chose to die in flames and tortures, than comply with those Injunctions which they judged contrary to their Saviours Laws. And it would free all meek good men, (who would buy peace, and submit to any thing that were not sinful) from the dread of Massacres and Inquisitions, and what else may be feared from the formidable Principles and Persecutions of the See of Rome. We

The Preface.

We are abundantly satisfied that the Bishop of that City hath no just right to that Power and Dominion he claims over all Crowns and Miters; nay, we clearly see by the Records of ancient times, that every where he used very ill means to usurp that Authority. Yet I believe most Protestants would easily be brought to recede from their right, and for peace sake to give him more than is his due. Precedency, Honour, even Money to maintain his Greatness, I could afford him, if that engaged me to nothing contrary to the duty I owe my God and Saviour: But if yielding so far, must oblige me to embrace a new Creed and false, and to practice an unlawful Worship, then I am bound to assert my liberty, and to bear faith and allegiance to God, whatever I suffer for it; we might if we would part with our freedom, but we may not give up Gods truth and honour.

The Case is this; we may not live in the Communion of Rome but as the Popes Subjects, and that would make us in many things rebels against God. We are not obliged to live in that Communion, and we dare not do it, for then, except we yield in all things, we are proceeded
against

The Preface.

against as Hereticks, as accursed Traitors to God and the Pope, and the greatest severities are inflicted on us. So that, as we would preserve our Consciences and our lives, we must withdraw from Rome, and live asunder. All Christians are obliged to worship God alone, and in all things to obey their Saviour; and all men would live and enjoy their own. Now I shall make it appear that if we are in the Communion, or in the power of the Roman Church, we can do neither. We must believe and worship otherwise than Gods Word hath commanded, or we must live under infamy and persecutions, and expire in flames.

Whilst I give an account of these two things, it will appear that there is a very great difference betwixt the case of the Reformation, and the case of them that separate from the Church of England. That, as necessary and Just as that was, this is as needless and unjust: and that, as much as Religion and self-preservation obligeth us to break communion with the Church of Rome, so much the same bonds tie all Dissenters to unite with the Church of England, and to live quietly, like good Christians, and loyal Subjects, in its Communion.

A Prayer to be said by them that
are solemnly admitted into the
Fraternity of the holy Virgin
Mary, wherein the devout
Officers of the Inquisition are
Commonly listed.

*S*ancta Maria Mater Dei & Virgo,
ego N. N. te hodie in Dominam pa-
tronam & advocatam eligo, firmiterque
statuo atque propono, me nunquam te de-
relicturum, neque contra to aliquid un-
quam dicturum aut facturum, neque per-
missurum ut à meis subditis aliquid con-
tra tuum honorem unquam agatur. Ob-
secro te igitur, suscipe me in servum per-
petuum, adsis mihi in omnibus actionibus
meis, nec me deseras in hora mortis.
Amen.

“ Holy Mary, Mother of God and
“ Virgin, I N. N. chuse thee this day
“ for my Lady, Patroness, and Advo-
“ cate, firmly resolving and engaging
“ my self that I will never forsake
“ thee, nor yet ever say or do any
“ thing

" thing against thee, nor suffer any
" thing to be done against thine ho-
" nour, by any that are subject to me.
" I beseech thee therefore let me be thy
" Servant for ever, and own me for
" such, assist me in all my actions, and
" forsake me not at the hour of death.
Amen.

The

The Holy Inquisition.

IF the Church of Rome had kept to the Primitive Creeds, and still retained the Ancient purity of Divine Worship, and used her strength and policy only to maintain true Christianity, it might have been said that too great a Zeal had transported her, and made her too fierce against erroneous opinions. That might have made some abatement of the censure she lies under of being too cruel, but withal it had been a prejudice against that Religion that had occasioned the shedding so much blood, and destroying so many lives; and it would have been thought that the Christian Faith had disposed its Professors to be merciless and unnatural. Now if in both cases it be quite otherwise; if Christianity inspires and re-
B
commends

commends nothing but meekness and the greatest charity ; and if it hath not been to maintain the Doctrines of our Blessed Lord, or the Worship of the True God that *Rome* hath persecuted and slain so many. Nay, if the Gospel forbids nothing more than to be hard and severe, to take away mens lives, or the comforts of them : And if *Rome* by flames and tortures hath sought to impose on the Christian World only false Doctrines and superstitions ; if the case be so, it will wholly clear the Institution of our Blessed Redeemer, and make their guilt most heinous and crying, who under pretence of preserving the purity of Christs holy Religion have destroyed millions of its Professors.

CHAPTER I.

*Of the Roman Faith, as distinct from
the Christian and truly Catholick.
And first of the New-Creed.*

I Shall not in this place represent how distant from all cruelties, how averse to them is the Christian Religion: But first I shall give some account of those Doctrines and that Worship, peculiar to the Church of Rome, which for being opposed, or not received, in whole or in part, have occasioned those persecutions of which we complain. I shall begin with the Doctrines as they are contained in the New Creed of Pope *Pius IV.* who, as was appointed by the Council of *Trent*, framed and imposed a Profession, or Confession of Faith to be taken as an Oath by all the Secular Clergy, by all Military Orders, by all sorts of Friars, all that should be required, and

all that should come to their Communion, in this wise :

Ego N. firma fide credo & profiteor omnia & singula quæ continentur in Symbolo fidei quo Sancta Romana Ecclesia utitur, videlicet.

Credo in unum Deum patrem omnipotentem, &c. "I N. stedfastly believe "and profess all things contained in "that Confession of Faith which is received in the holy Roman Church, "as follows : I believe in one God the "Father Almighty, &c. So the Nicen Creed thoroughout ; and then follow the new Articles of the Roman Faith.

Apostolicas & Ecclesiasticas Traditiones, reliquasque ejusdem Ecclesiæ observationes & constitutiones firmissimè admitto, & amplector, &c.

In English thus.

"I most stedfastly embrace and admit the Apostolical and Ecclesiastical Traditions, with the Constitutions, "and all other things used in the Roman Church.

"I also receive the holy Scriptures
"according to that sense, which our
"holy Mother the Church (whose it is
"to interpret it) hath held, and still
"holds, neither will I ever understand
"or explain otherwise than according
"to the unanimous consent of the Fa-
"thers.

"I also profess that there are seven
"true and proper Sacraments of the
"New Covenant, instituted by our
"Lord Jesus Christ, necessary to mens
"salvation, (though not each Sacra-
"ment to every singular person.) These
"are Baptism, Confirmation, the Eu-
"charist, Peance, Extreme Unction,
"Orders, and Matrimony, all which
"do confer grace, and whereof Bap-
"tism, Confirmation, and Orders ;
"cannot be repeated without Sacri-
"ledge.

"I likewise own and admit all the
"approved and customary Rites which
"the Catholick Church useth in the
"solemn administration of all the fore-
"said Sacraments.

"All and every particular defined
"and declared by the most holy Coun-
"cil of *Trent*, about Justification and

6 *The Holy Inquisition.*

“original sin, I receive and embrace.

“Likewise I profess that in the Mass
“a true and proper propitiatory Sacrifice for the living and the dead, is offered to God, and that in the most holy Sacrament of the Eucharist, there is really and substantially the Body and Blood, with the soul and divinity of our Lord Jesus Christ, and that there is a conversion made of the whole substance of the Bread into his Body, and of the whole substance of the Wine into his Blood, which conversion the Catholick Church calls Transubstantiation.

“I also confess that under either kind or species, whole Christ is entirely contained, and the true Sacrament received.

“I constantly hold that there is a Purgatory, and that the Souls therein detained are helpt by the good Works and Prayers of the Faithful.

“As also that the Saints which reign with Christ pray for us, and are to be worshiped and prayed to, and their Reliques to be venerated.

“I most firmly assert that the Images
“of

“ of Christ, of the Blessed Virgin, and
“ of the other Saints are to be had
“ and retained, and that due honour
“ and worship is to be imparted to
“ them.

“ Also I affirm that the power of
“ granting Indulgences, was left by
“ Christ to his Church, and that the
“ use of them is most salutary to Chri-
“ stian people.

“ I acknowledge that the holy Ca-
“ tholick Apostolick and Roman
“ Church is the Mother and Mistris of
“ all Churches, and I promise and
“ swear true obedience to the Pope of
“ Rome, who is Christs Vicar, and Suc-
“ cessor to St. *Peter* the Prince of the
“ Apostles.

“ I also without doubt or scruple re-
“ ceive and profess all other things, de-
“ livered, defined, and declared by the
“ sacred Canons, and General Coun-
“ cils, especially by the most holy
“ Council of *Trent*, and all things con-
“ trary to them, with all heresies what-
“ ever condemned, rejected, and cursed
“ by the Church, I likewise reject, and
“ condemn, and curse.

“ This holy Catholick Faith which

" I now truly hold and profess, and
 " without which no man can be saved,
 " I shall (by Gods help) constantly
 " keep and confess, whole and undefi-
 " led, untill my last breath, and to the
 " utmost of my power shall in my Place
 " and Calling endeavour that the same
 " shall be taught, preached, and pro-
 " fessed by all my Subjects, and all un-
 " der my care. I the foresaid N. pro-
 " mise, vow, and swear it, so help me
 " God, and these holy Evangills.

" The Bull which appointed and
 " framed this new Oath or Confession
 " of Faith is dated from *St. Peters* in
 " *Rome* the of *November*, in the
 " year of our Lord 1564. and is conclu-
 " ded in the usual manner. *Nulli ergo*
 " *omnino hominum liceat, &c.*

" Let no man whatever dare to in-
 " fringe this written Declaration of Our
 " Will and Command, or by a teme-
 " rarious Presumption any ways oppose
 " it; which if any one shall attempt,
 " he must know that he shall incur the
 " indignation of Almighty God, and
 " of his blessed Apostles *Peter* and
 " *Paul*.

SECT. II.

General Reflections on this Roman Creed.

IT seems they that framed and imposed these new Articles, were afraid they should not hold fast enough the Consciences of men, and therefore Pope *Pius* obliged them to swear; a simple Profession would not be sufficient to enslave the Minds of Christians, and bind upon them this heavy Burthen, a formal Oath, as we see is contrived, and so the Bull calls it, *forma juramenti*. And whereas men make Confession of the Christian Faith freely and out of choice, as that that will be infinitely beneficial to them: They must swear to the Roman Faith to secure themselves from persecution.

I know that some of the opinions of this Roman Creed were prest before upon the Western World by Inquisition and Fire and Sword, and that most of them had been gaining ground upon the persecuted opposers, about five or six hundred years: But they never became a Creed imposed with an Oath,
necessary

necessary to all mens salvation, till this Council and Pope did make them so. And we find about the beginning of this Council under *Paul III.* in the year 1546. that when the Fathers made profession of their Faith, according to the Roman Creed as they call it. *Symbolum quo sancta Romana Ecclesia utitur.* *Sess. 3.* that they said nothing but the *Nicen* Creed, this new one not being yet hatcht. Nay, even now in their publick Worship, and when they Baptize (as conscious of the Novelty of the *Tridentine* Faith) they only use the three Catholick Creeds; the new one is not mentioned, but reserved to persecute Hereticks withall, that is to damn and to destroy the Enemies of the might and grandeur of *Rome.*

For it is to be noted, that all these New Articles are so contrived that they all manifestly make for the advantage of the Roman Church. They establish its uncontrollable dominion over Mens Consciences; they stretch and assert its power over all persons and in all cases; and they bring great profit to the Roman Clergy. Here you find nothing that glorifies any of Gods Attributes; nothing

nothing to magnifie or explain the My-
steries of our Redemption; nothing
that can engage men to serve and love
God better; nothing to encrease the
hopes or settle the peace of Christian
souls: All of it is nothing but the
founding of the Roman Empire, the
Canonizing of those Means whereby
the Pope and his Clergy should reign
and abound in wealth.

Accordingly this Faith is not propa-
gated or maintained (as the Christian
was) by the humility, meekness, and
patient sufferings of its Preachers and
Professors, but by craft and policy, by
might and violence. Not by the de-
monstration of a a divine power in the
working of Wonders and Miracles
openly before all the world: But by
such pretended feats, as many among
themselves are ashamed to mention and
to own. These 500 years and up-
wards they have filled their Books with
wondrous Stories to back those their
new devices which are neither Primi-
tive nor universally received, neither
contained in Scripture, nor the ancient
Creeds. And these their Miracles are for
the most part so ill contrived, so absurd,
so

so private and obscure; so ill attested, that they confute themselves, and prove nothing but the ungroundedness of those Doctrines, and badness of that Cause whose interest they are brought to maintain.

SECT. III.

That this New Creed makes the distinction betwixt Papists and other Christians.

THIS Creed is the unpassable Gulf fixt betwixt Popery and the Reformation, and hath widened the breach, never to be made up, betwixt the Roman Church and all other Christian Churches. It is not now, as before the Council of *Trent*, when many lived in the Roman Church, hoping and endeavouring to rectifie what was amiss, and without owning its errors; Now those errors are become Articles of faith, declared necessary to all mens salvation, and men must make a publick profession of them, and solemnly swear to them. And it is become a common Maxim, and a Principle on which they ground their proceedings against Dissenters. *Dubius in fide*

fide censetur hereticus, that he is counted an heretick that doubts in matters of Faith. You may not question; not so much as hesitate about any Point in the New Articles; neither may you interpret them, or seek to give them a commodious sense, as the Bishop of *Condom* hath endeavoured to do, to make them plausible; the whole Creed and Oath must go down, in the Popes sense that imposed it, be it what it will. So that except a man truly and thoroughly can believe all this, he cannot, with any Conscience, any ways comply with the Church of *Rome*, or remain in its Communion: And all the gilded words and promises of the Popish Clergy to them they would seduce about tolerating different opinions, and leaving them to themselves; are (as appears by this Bull and Creed) but pious Frauds, and down-right lies.

Upon these New Articles of Faith is grounded the Worship now used in the Church of *Rome*: Whoever believes them not, must needs look on the Mass and other Popish devotions with great horreur and abhorrency, and own it his duty to die, rather than joyn with them

them in what is so contrary to true Religion, and so dishonourable to his God and Saviour. So that the Points of this New Creed are the touch-stone and trial of a Papist, and stand as a Partition-wall betwixt him and a Protestant. Whence I desire it may be considered, how unjust and injurious they are to the Church of *England* and its Conformable Clergy, that charge It and Them with being Popish, and Popishly affected. Some, no doubt, (as we have seen by experience) do it with evil designs, and will do it in spite of all evidence to the contrary; and to them nothing is to be said, but God convert them. Others that may be imposed upon, will perhaps be satisfied when they consider, 1. The constancy of our Clergy in professing that Worship and Doctrine for which our Reformers died Martyrs, even in those days when they themselves were persecuted, exiled, and ruined for it, and had all the provocations imaginable to pass over to *Rome*, if they had had any inclination towards it. 2. Or when they acquaint themselves with the many and most learned Writings of our
Doctors

Doctors of all Ranks, against Romish Errors and Superstitions, so strong, so convincing, that none can read them with any attention, and remain unsatisfied in any Point wherein Protestants do differ from *Rome*. 3. Or lastly, If they will but compare the declared and avowed Doctrines of our Church, as they are contained in the Common-Prayer-Book, and the 39 Articles, with either the Canons of the Council of *Trent*, or in short with this Roman Creed. For then they shall see, not only, that we hold none of these Tenets, peculiar to the Church of *Rome*, and contrary to Gods word: But that our Doctrines and Perswasions are directly opposed to them.

As for those that make Popery to consist in two or three Ceremonies or indifferent Rites, they much mistake the matter; and they must be mightily in love with Ignorance and Scruples, that cherish such thoughts, and will not read what will inform them better. Any Reformed Church might as well be charged with what any man shall please, for some of their Customs and Orders will be found to resemble those of the Jews,
Pagans,

Pagans, Mahometans, or Socinians, And where the differences are so many, so great, so just, and material, as betwixt us and the Church of *Rome*, it is strangely unreasonable to expect that we should go naked, or walk upon our heads, for fear of doing any thing that the Papists do.

It is much more to be feared lest the want of Order and Decency, of Creeds and Forms of Divine Worship, and administering the Holy Sacraments, should open an easie entrance for the Roman Innovations to come in, where there is a great confusion, and a great latitude, and nothing fixt and establisht in opposition to them, than that we, who in the Conformity of our Confessions of Faith, and of a pure and holy Worship of God alone through our Lord Jesus Christ, hold a constant and avowed Communion with all Reformed Churches, and all Christians that keep to the Primitive Rules, should break our ties, and break over those bars and inclosures wherewith we have separated our selves from Popery, and excluded it from mixing with us.

The Church of *England* hath not made any thing necessary to Salvation, but what God hath declared so to be, and hath imposed upon the People no controverted or doubtful Doctrines, nothing but what all true Christians owned in all places, and all times, so that it hath given provocation to none, but to such as own the New Creed of *Pius IV.* to separate from her Communion: But the Church of *Rome* hath made to be Faith absolutely necessary to Salvation, that which was not so before; that which God no where revealed in his holy Word, and that which is in many things contrary to it, and to the true Catholick faith of all Christians.

And who that believes Jesus Christ to be that Great Prophet who revealed to us the whole Counsel of God, and is alone to be heard as the only Author and finisher of our Faith, can swear an indefinite obedience to the Pope, and make it part of his belief *that he embraceth all the Traditions of the Church of Rome, (which they themselves cannot number) and receives all the definitions and declarations of her Councils,*
C. especially

*especially that of Trent, and believes her to be the Mother and Mistris of all Churches, which is apparently false? Who that believes them accursed that shall add any thing to that Faith which our Blessed Lord and his Apostles preached, can now make part of it, that Christ is truly sacrificed in the Mass for the Living and the Dead; that he is wholly contained under either species in the Sacrament; that there is a Purgatory, where Souls are relieved by what the Living do here for them; That the Saints must be prayed to, and that due Worship must be given to their Relicks and Images; and that Christ left to his Church a power of granting salutary indulgences to such as would purchase them, as we see by their practice? This is a Faith so new, so strange, so different from the Christian, so contrary to it, that any man that shall compare both, and be persuaded, that it is part of that highest honour which belongs to God alone, that all his Dictates and Declarations should be received with an humble submission of our understanding, and an entire faith, will die (as Millions have) rather than make profession of this Roman Creed, Joh. 2. 9. *Whosoever transgresseth,**

transgresseth, (or goeth beyond) and abideth not in the doctrine of Christ, hath not God. The Doctrine of Christ we have in the Gospel, of which the sum is contained in the Christian Creed. It declares the glorious Attributes of God, his wonderful works of power and mercy ; what great things he hath done for us, what more he will have us to expect from him ; and all to engage us Religiously to serve and love him alone, and own him for our Supreme Lord by an holy Worship and Obedience. The Doctrine of *Rome* doth only set forth the unlimited power and dominion of the Pope and his Church over the souls and consciences of men, and the means of seizing on their Wealth, by selling the Mass Sacrifice, and the indulgences, by taking the Offerings of the Images and Shrines, and drawing Souls out of Purgatory. *The Popes Crown and the Monks Belly* is the sum of all, and the crime of us Hereticks is the speaking against either, or the not believing what makes for them, as much as we believe in God.

For this were the Cruelties and Inquisitions of the Roman Church
C 2 invented,

invented, and exercised against all Christians, whose knowledge and Conscience would not permit them to profess this new and unchristian Faith: But from this it is apparent we dissent, not out of peevishness or humour, or a stubborn temper, but upon the account of obligations and duty to our God and Saviour, whose true Religion (I hope) we shall constantly own and profess, whatever we suffer for it.

CHAP. II.

*Of several parts of the Roman Worship,
and first of their Exorcisms.*

IT is not to be expected that where the Doctrines are so corrupted the Worship should be pure; Mens Actions commonly are worse than their Principles; and so here it is to be observed that those Articles of the Roman Creed on which is grounded any part of their Worship, are not so bad in the Notion as they are in the Practice. Their customs, usages, and outward Acts

Acts of Religion which are the true Interpreters of their Doctrines, make them incapable of those fine Glosses some of their Missionaries would put upon them, and withal are so superstitious, so idolatrous, that all men that fear God, and are concerned for the honour of the Blessed Jesus must needs judge themselves absolutely obliged, rather to die, than to joyn and comply with the Popish Worship.

As far indeed as their Worship proceeds from that Christian Faith they have common with us, the Apostles Creed, they may have Prayers very good, and very devout : But as far as it proceeds from their new Roman Faith, it is a strange Medley of conjuring, consecrating, abusing Gods holy Name, and giving to Creatures the love and praises due to our Blessed Redeemer.

I shall give some instances of it, and first begin with their conjuring, of which they have *Treasures* and *Manuals* Part 1.
chap. 2.
sect. 10. Printed, besides what is in their *Rituals*, and other Books of publick use. Of the first, Bishop *Taylor* in his dissuasive from Popery gives us some account how they assault the Devil with Holy

C 3 Water,

Water, Incense, Sulphur, Rue, little Papers containing holy words, Relicks of Saints, and notable Railing. How the Priest with his Stole about the Neck of the Possessed very imperiously commands the Devil, using many names of God Hebrew, Greek, and Latine, very many signs of the Cross, adjurations in the name of St. *Ann*, St. *Michael*, &c. especially of the Blessed Virgin, all whose Names, Epithets, Merits, and Titles, are very effectual; the Form in the Ritual is not much better, and all of it is a heap of things very absurd, and very dishonourable to true Religion.

But in their daily Ministrations, there are so many of these Exorcisms for to drive out Devils out of every thing, that one would think they are *Manichees*, who believed most of the Creation to belong to those evil Spirits. In the Office for Baptism they Exorcise the Salt which they put into the Infants mouth, with nine signs of the Cross and a Prayer whereby they beg it may become *Salutare Sacramentum*, a *salutary Sacrament*, and a *perfect Medicine* to all that receive it. And even the Child

Child is Exorcised with the Priests blowing three times in his Face, and anointing it with his Spittle, saying, *Exi ab eo immunde Spiritus, & tu autem effugare diabole, appropinquabit enim judicium Dei.*

“Come out of him unclean Spirit; and
“thou Devil be gone, for the Judgment
“of God is at hand. Together with this
Prayer: *Exorcizo te immunde spiritus in
Nomine Patris, &c.* “I exorcize thee
“unclean Spirit, in the Name of the
“Father, Son, and Holy Ghost, that
“thou mayst come out of this servant
“of God, and depart from him, thou
“damned accursed, for so he commands
“that walked upon the waters, and
“stretched out his hand to *Peter* when
“sinking; therefore cursed Devil own
“and receive thy Sentence, and give
“honour to God, and come out of this
“his Servant, &c.

Other Exorcizings there are for the baptizing of adult persons; so for the baptismal water it self by blowing upon it three manner of ways, and pouring some of it towards the four parts of the world, and a long Prayer, whereby the Priest very imperiously commands, *Omnis Spiritus immunde,*

*omne phantasma, omne mendacium, eradica-
dicare & effugare ab hac creatura aqua.*
 "All unclean Spirits, phantasms, and
 "lies to be rooted out of the water,
 "and driven away from it.

So are their Salts, and Oyls, and many other things of common use powerfully conjured, and the lurking Devils ferretted out of them. And what is all this but the disgracing of Christianity, and prophanation of Gods Sacred name?

SECT. I.

Of their many Consecrations.

THeir Consecrations are much to the same purpose, they mightily abuse the holy duty of Prayer, and attribute to every toy they have a fancy for, as much sacredness and vertue as to any divine Ordinance or Christian Sacrament. With their holy Water, they sanctifie every thing, and are blest themselves perpetually with it, living, and dying, and even after their death, when betwixt the hands of a deceased man they put a Cross upon his breast, and every foot dash him with holy Water,

Water, as is appointed in the Ritual. And no wonder, for it is consecrated, to drive away devils, diseases, and all evils; to have the vertue of divine benediction, and the effects of divine grace. And they pray that the holy Salt, which is its great ingredient, may procure to them that receive it, perfect health of soul and body, and freedom from the wiles and temptations of the devil. Every thing, and more than we can expect from the holy Communion. *Ut efficiaris sal exorcizatum in salutem credentium, & sis omnibus sumentibus te sanitas animæ & corporis, &c.* Their holy bread, pain benit, they bless, to be likewise to them that taste of it the salvation of soul and body, and a safeguard against all dangers. And even the blessed Candles, where ever they are lighted, are to fright and expel away the Prince of darkness and all his Angels. The same is to be done by their holy Oyl and Incense. All their holy Garments and Church-Utensils are blest much in the same manner, and to the same purpose.

We find them praying, that the little Boxes for Relicks, or other consecrated things,

things, may receive the dew of heavenly grace. Also that their Bells may have great feats, and that the dew of the Holy Spirit may be poured on them. *Hoc tin-
tinabulum sancti spiritus rore perfundat.* They also Exorcize the Chrism for their many Unctions, and having purged it from the Devils that were bathing in it, pray that it may become to all that are anointed therewith, the adoption of Sons by the Holy Ghost, and that the mixture of it may be to them a sure and salutary defence and propitiation for ever. — *Ut
omnis virtus adversarii, omnis exercitus
diaboli, omnisque incurfus & omne phan-
tasma satanae eradicetur & effugetur à te,
ut sis omnibus qui ex te ungenti sunt in
adoptionem filiorum per spiritum san-
ctum, &c.*

Much more as bad or worse might be transcribed out of their Pontificals and Rituals, but it would be endless; and endless to shew all their Ceremonies for the Apparel and Ornaments of their Priest, Altars, Images; for their various Postures and Motions, for all their Ablutions and Purifyings, and the consecrated tools and toys they imploy in their ministrations, all which far exceed
what

what was appointed by *Moses* in the Worship of the Jewish Tabernacle. This is only that they who are not acquainted with their Books may see how contrary is the Roman Worship to the simplicity and spirituality of true Christianity; how much Gods holy Name and Religion are abused by the absurd Prayers and impious Exorcisms and Consecrations of the Popish Liturgies; and how thankful we ought to be that we can worship God in the beauty of holiness, without such heaps of Superstitions.

SECT. II.

Of their Mass.

THEIR way of celebrating the Lords Supper is become so unlike the sacred institution of it, and so dishonourable to its blessed Author, that Christians of other Communions tremble, and are seized on with horror when they consider the Blasphemies and Idolatries contained in the Doctrine and Worship of it. And accordingly they of *Rome* have prest it these four hundred

hundred years with the greatest rigor
 and made it the touch-stone and
 whereby to know and to catch Dis-
 tincters. To have a Christ made
 Bread, as their Creed and Tridentine
 Canon absolutely declare, against the
 evasion of *Bellarmino* and others, who
 ashamed of it, would make it to be
 a *Transubstantiation adductive*. Contrary
 to what their Church hath determined
that the whole substance of the bread is
changed into the whole substance of Christ's
body: is a strange account of the Hy-
 postatical Union and of the Incarnation
 of our Blessed Saviour, and much to his
 dishonour. As also to have their Christ
 appear, notwithstanding all the Pagean-
 try of the Mass, in circumstances of the
 greatest weakness and destitution. So
 that he must be carried, and lock'd, and
 cleansed, being in danger of falling to
 the ground, of being lost, of being
 mouldy and corrupted, of being eaten
 by Dogs or Vermin, and even abused
 at the Devils pleasure to Sorcery and
 Witchcraft. What a contempt doth
 this reflect on the Lord of Glory, who
 once indeed abased himself for us
 very low: But now sitteth on the
 right

right hand of the Majesty on high.

The Consecrated Wafer, which they call *the good God, their Creator, and their Saviour*, they daily adore as such, and that with a most profound and solemn Worship: both at the Altar, the Priest, and all the people; and abroad when it is carried about, to the great terrour and danger of all that are not of their persuasion. And this they constantly do, when even according to their own Principles, they never have any certainty that Christ by Transubstantiation is present, under the species. For, want of Intention in the Priest that consecrates, or in them that ordained him, marring the efficacy of the consecrating words, frustrates the expectation of the Worshipper, and makes them all Idolaters.

It is further intolerable in this one part of their Worship, that they sacrilegiously take the Sacred Cup from the People, who are put away with a sip of the ablution Wine, wherein the Priest washeth those fingers of his that touched the Host.

And then, that their eating of Christ in the Mass they make to be a *true propitiatory*

*propitiatory Sacrifice for the sins of living and the dead, as is at large asserted in the sixth Session of the Council of Trent; wherein ends the whole design of all their impious absurd devices in this Point. They make Christ sacrifice him; and they sacrifice him to gain Money by it. And how much this derogates from that all-sufficient never to be repeated Sacrifice of Christ on the Cross, (as St. Paul shews at large in *Epist. ad Hebr.*) is sadly apparent. But on these things I am not to enlarge. This is enough to shew the irreconcilableness of our conscience (persuaded as it is) with their way of daily Worship.*

SECT. III.

Of their Worship to Images and Saints.

WHEREIN is also very offensive to us, that notwithstanding God's express command of not worshipping any Images of any thing in heaven, or under heaven, they publickly and confessedly render to the Cross, and to the Images of the ever Blessed Trinity,
That

that highest worship of *Latreia*, which they themselves own to be due to God alone. And that to the Images of Saints, they give such Religious respects and services, as that nothing more of outward Worship can be paid to God himself. They carry them about in pomp with Hymns and high Celebrations; they burn Candles to them, and to them make Offerings; they kiss them, they burn Incense to them; they kneel and prostrate themselves before them, and before them make their Vows and Prayers; going to visit them in long Pilgrimages: and from them, and what they represent, expecting all sorts of blessings. All this is to be seen, not only in the practice of vulgar superstitious People: But also in their Rubrics and Liturgies, and their daily publick Worship, performed by their grave and devout Clergy. And that the evil of this may not be seen by the common sort of people, they keep under a Bushel, under severe restraints and prohibitions, the light of Gods Word, which in many places would shew them, how provoking and odious such a Worship is to God, who declares

Isa. xlii.

Isa. xlii. 8. I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven Images. And in such Books of instruction and devotion, as are used by the People, they take out of the Ten Commandments the second, wherein God expressly forbids their practice, appropriates to himself all Religious Worship, and declareth himself highly Jealous of it.

Further, Whereas God who is infinitely exalted in a Throne of Glory and Dominion, above the highest creatures, is also infinitely good and beneficent, and so not only requires, but also infinitely deserves all the Religious love and services our hearts are capable of, having given us our being, and all things that we either enjoy or hope; and even given us his own dear Son, when no Saint sued for it in behalf of Mankind, and made him do all that was to be done for us, even die, and bear the sorrows and shame of the Cross, that we might say with the Apostle, *Rom. viii. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely*
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give us all things? When God hath done all this; and his blessed Son our dear Redeemer hath merited for us all that we can want, and commanded us to bring to him all our Requests and Petitions; Telling us, that it is by him alone we must have access unto the Father, and that he alone can save them to the uttermost that come to God by him, being ever living to make Intercession for them. When thus God hath done all that could be done, that we might be obliged to none but to him, and have dependence on none else, is it not strangely ungrateful and provoking, to see men seek for thousands of Mediators, and Friends in the Court of Heaven to speak and plead for them? As if either God were averse to hear their Prayers, or the Intercession and Merits of our Blessed Saviour were not sufficient to prevail; but in conjunction with those of the Saints.

For so we find in most of their publick Prayers that they offer them in the name of all, or of some particular Saints, and expect for their sakes to be heard, confiding much in their
D Merits

Merits and Mediation: And very frequently mentioning them to God, a motives why he should grant their Petitions. Numberless are the places where these, or the like expressions are used. *Ut ejus sancti cujusdam fulti patrociniis ad cœlestia regna mereamur pervenire. Ut sanctis tuis intercedentibus, digneris, &c. ut cujus natalitii colimus, ejusdem protectione gaudeamus, &c. Beatorum N. N. nos festa tueantur, & eorum commendet oratio, &c. Ejus intercedentibus meritis, ab omnibus nos absolvet peccatis, &c.* The absolution of Penitents on Maundy Thursday may serve for all. *Precibus & meritis Beate Mariæ semper virginis, Beati Michaelis Archangeli, &c.* In English thus: "God
 " Almighty pity, pardon, and save you,
 " by the Prayers and Merits of the
 " blessed Virgin Mary, of St. Michael
 " the Archangel, of St. John the Baptist,
 " of the holy Apostles Peter and
 " Paul, and of all the Saints. Amen.

And so according to these great benefits they receive (as they think) by means of the Saints, they make to them suitable returns: having invented many ways to requite their obligations, and making

making them sharers with God in all their religious respects; of which take these instances. In their daily Masses they make their Confession to the Saints as to Almighty God, (see their *Confiteor*) they frequently mention the merits of the Saints, especially of those whose Reliques are under the Altar; they profess in the *Communion* to venerate the memory of all Saints, and for their sakes, in the *Post-Communion* desire in several forms, that their oblation of Christ may be acceptable to God; or salutary to them, or the like. And whereas they declare that the honour of a sacrifice is peculiar to God alone, and is by them reserved for him: Yet we find that they cannot forbear to bring in the Saints for a share. In the *form of Intention*, before the Mass, The Priest professeth to offer that, and all other Sacrifices, with all the good Works, Merits, Prayers, and Praises in Heaven and Earth, in memory of our blessed Saviours Passion, and to the honour and exultation of the blessed Virgin, and of all heavenly Angels and Saints. — *Ad laudem quoque & exultationem Beatissimæ Virginis Mariæ, cælestiumque*

*Angelorum, sanctorum atque sanctarum
 & signanter, N. N. & aliorum sancto-
 rum — Nunc & semper, hoc & omni-
 alia sacrificia, officia, orationes. — Sa-
 crificare intendo & propono, &c. And to
 be as good as his word, in the Celebra-
 tion it self afterwards, the Priest hath
 this Prayer: *Suscipe sancta Trinitas hanc
 oblationem quam tibi offerimus in mem-
 riam passionis, resurrectionis & ascen-
 sionis Jesu Christi Domini nostri, & in
 honore beatæ Mariæ semper virginis &
 beati Johannis Baptiste, & sanctorum
 Apostolorum Petri & Pauli, & istorum,
 & omnium sanctorum, ut illis proficiat
 ad honorem, nobis autem ad salutem, &
 illi pro nobis intercedere dignentur in cælis,
 quorum memoriam agimus in terris.—*
 Amen.*

“Receive, O holy Trinity, this Obla-
 “tion which we offer to thee, for the
 “remembrance of the Passion, Resur-
 “rection, and Ascension of our Lord
 “Jesus Christ: and in honour of the
 “blessed Virgin Mary, of St. John the
 “Baptist, of the holy Apostles Peter
 “and Paul, of these, and of all Saints,
 “that it may advance their honour and
 “our salvation, and that they may vouch-
 “safe

“ safe to intercede for us in heaven,
 “ whose memory we celebrate on earth,
 “ by the same our Lord Jesus Christ.
 “ *Amen.* After this, their offering of
 Christ in honour of the Saints, we
 may well think that they judge no-
 thing is too good, or too much for
 them.

And so when they bless the Images
 either of Christ, or of any Saint, they
 serve them alike, sprinkle them with
 Holy Water, burn Incense to them, and
 pray for all in the same manner. *Omni-*
potens sempiterne Deus, &c. “ O God,
 “ who dost not dislike that we should
 “ paint or carve Images or semblances
 “ of thy Saints, we beseech thee that
 “ this Image, made for the honour or
 “ memory of thy Son, or of such an
 “ Apostle or Martyr, may by thee be
 “ blessed and sanctified, and that
 “ thou wouldst grant to all that shall
 “ supplicate and serve such a Saint be-
 “ fore it, that they may by that Saints
 “ mediation obtain Grace here, and
 “ Glory hereafter. *Amen.* But to the
 Image of the blessed Virgin there are
 more Prayers, and amongst them this
 is said or sung by the Bishop and assis-

stants, whilst he sprinkles it. *Sub tuum præsidium confugimus sancta Dei Genitrix, nostras deprecationes ne despicias in necessitatibus, sed à periculis cunctis libera nos semper, virgo gloriosa & benedicta.*
 “We flee to thy protection, holy Mother of God, despise not our Prayers
 “in our necessities : But deliver us from
 “all dangers at all times, O glorious
 “and blessed Virgin.

So at all occasions, and in all parts of their publick Worship, God hath nothing peculiar to himself : And every where with our blessed Saviour some Saint or other is joyned. They excommunicate, and they absolve, *Auctoritate Dei omnipotentis & Beatorum Apostolorum, &c.* “By the authority of
 “God and of his Saints. And it is so in all their Ministrations while they live : And when they are dying, Holy Water is plentifully sprinkled, and the Image of that beloved Saint they had most devotion to, is set before them, as the Ritual appoints ; and the Soul is bid to go forth in peace in the name of Angels and Archangels, of Patriarchs and Prophets, of Apostles and Martyrs, of holy Monks and Eremites, and of all the
 Saints.

Saints. And the weak man is taught to say with heart or voice, *Sanctæ Angele Dei, mihi Custos assiste, omnes sancti, &c.* "Holy Angel that art my
"Guardian, assist me, and pray for me,
"and succour me, all ye holy Angels
"and Saints. And then to the blessed Virgin, *Maria mater gratiæ, mater misericordiæ, tu nos ab hoste protege & hora mortis suscipe:* "Mary Mother of
"grace and of mercy, protect us from
"our Enemies, and receive us when we
"die.

And as in their Prayers, so in their Glorifications, the Saints must be partners with Almighty God every where, as this one instance proves enough: *Sacro sanctæ & individue Trinitati, &c.*
"Eternal praise, honour, vertue, and
"glory, be by all Creatures evermore
"rendred to the holy and individual
"Trinity: — To the Fruitfulness and
"integrity of the most blessed and glorious Virgin, and universally to all
"Saints. This Magnificat hath an Indulgence annexed to it by Pope *Leo X.* and is daily said by all that recite the Breviary.

By what hath been said, and much more which is to be seen in their publick and most authorized Books, and daily practice, may appear what credit is to be given to those Romish Emissaries, who very confidently deny their praying to Saints, or giving them any Worship, in the Church of *Rome*. But that I may not be tedious, I forbear to give any more proofs to the contrary, and conclude with this, which is in their ordinary and allowed Manual of English devotions. Thus, "O holy and glorious Virgin *Mary* ! I commend my soul and body into thy blessed trust and singular custody, and this night and ever, especially in the hour of my death, I commit to thy merciful charity all my hope and consolation, all my distress and miseries, my life and the end thereof, that by thy most holy Intercession all my works may be directed according to the will of thy blessed Son. *Amen*."

It is now clear, that no Christian that fears to offend God, by imparting to others that honour and worship due to him alone, can joyn with the Church
of

of *Rome* in their publick Worship. Nor possibly live in a Communion where such a new Creed is imposed, (as hath been seen before.) But therefore they make use of Inquisition, that where Conscience keeps men from assenting and complying with such Errors, Superstitions, and Idolatries, there Terror may make them submit. This is that Popish Religion, without which (as they say) no man shall live in heaven, and without which, if they can, no man shall live upon earth.

Here it appears, that it was not a few tolerable abuses, that made a great part of the Christian world, so long wish and attempt, and at last with great trouble and danger, effect a happy Reformation, here in the Western Churches, wherein the Popes Tyranny had set up and imposed his Religion. Their indispensable duty and allegiance to their God and Saviour obliged them to do it. The terms of Communion with the Church of *Rome* were hardly consistent with the profession of Christianity, and were most injurious to God, and repugnant to that Faith and Worship revealed and appointed in the Gospel

Gospel, by our blessed Saviour. God must be obeyed, rather than Man: And no complaisance, no consideration what ever obligeth any man to destroy or venture his own Salvation. This was their warrant, and upon this they might well expose themselves to those cruel persecutions they endured, for being counted Rebels to the Pope.

But what is there, can oblige any man, enlightned with the knowledge of the truth, to separate from this Church? Whereof the Faith is not a new and disputable Creed: but that pure, Primitive and Catholick Doctrine which is contained in the New Testament, and wherein God alone is duly worshipped, the Sacraments of Christ rightly administred; wherein there are holy Prayers, conformable to Gods Word, humbly offered to him in the name of his blessed Son; wherein the Ceremonies are few, and grave, and decent, fit to express and to encrease our Reverence and Devotion; and wherein the great design appears plainly to be, Gods glory, and mens salvation. What man that loves Goodness and Piety, and in the profession of Christianity

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seeks only to serve God, and save his own soul, can break Communion with this Church, if he be within its Precincts? Or will not rather judge it as much his duty, to joyn with it, as to separate from *Rome*? A Government and Order, and a Liturgy of necessity there must be; all Christian, all Reformed Churches have and maintain them, to prevent Confusions, Propheaneſs, and Innovations, such as are here amongst us established oblige to nothing that God hath forbid; under them we may be vertuous and Religious in the highest degree, and ought therefore to be meek and peaceable; thankful to God that he hath graciously freed us from those Romish impositions before mentioned. They that would break those Rules that are now fix'd and established, either have little value for true Christian Religion; or are willing to make way for Popish Innovations, or will make it appear that some tempers are so ungovernable, that nothing can hold them, but that Yoke and Tyranny of which I am now to speak.

CHAP. III.

How the Inquisition came to be established ; and first of the Oaths and Excommunications wherewith they tie the Consciences of men.

IT is not for denying any Article of the Christian Faith, that we, like our fore-fathers, are bloudily persecuted, where-ever the Popes power can reach : Neither is it that we worship a False God, or are any ways impious against the True one, Father, Son, and Holy Ghost. It is for rejecting that Romish Creed and Worship, whereof I treated before. And it was not to maintain Christianity, but those corruptions, that Inquisition was invented, and used with so much rigour. Any one that hath read the Life and Doctrine of our blessed Lord, will easily judge that cruelties are destructive of her Religion, and cannot be fit Instruments to propagate or maintain it.

But

But the maintaining of that formidable Empire and Dominion the Pope and his Clergy have got into their hands, requires they should proceed with that inexorable severity they practise against them that dissent from those Doctrines, on which is grounded their power ; therefore they oblige all that have any Jurisdiction among them by a strict Oath of Allegiance, to be the Popes Subjects, and to endeavour all possible ways to make others be so. Thus: *Ego N. electus Ecclesie vel Monasterii N. ab hac hora in antea, fidelis & obediens ero, Beato, &c.* "I N. elect of
"such a Church or Monastery, from
"henceforth will be faithful and obedient to blessed *Peter* the Apostle, and
"to the Holy Roman Church, and to
"our Lord Pope N. and to his lawful
"Successors. I will give no counsel or
"consent that they should lose Life or
"Limb, or be any way injured upon
"any account. I will never, to their
"detriment, reveal to any what counsel they shall trust me with, by their
"Nuncios, or themselves. I will help
"them against any man (saving my Order) to keep and maintain the
"Roman

“ Roman Papacy, and the Regalities of
 “ *St. Peter*, I will assist their Legate
 “ going and coming, and contribute to
 “ their necessities. I will endeavour
 “ to preserve, defend, and encrease the
 “ authority, rights, honours, and pri-
 “ viledges of the Holy Roman Church,
 “ and of our Lord the Pope, and of his
 “ Successors, And I will no way con-
 “ tribute, but rather detect and hinder
 “ any thing that should be to their pre-
 “ judice. With all my strength will I ob-
 “ serve, and cause to be observed by
 “ others, all the Rules of the Fathers,
 “ and all Apostolick (*i. e.* Papal) De-
 “ crees and Commands, Provisions, and
 “ Reservations. All Hereticks, Schis-
 “ matics, and Rebels to our said Lord
 “ the Pope, and to his Successors, will
 “ I oppose and persecute. I will come,
 “ when called, to Synods, and once in
 “ three years come to *Rome*. And I will
 “ give an account to our Lord the Pope,
 “ of my Pastoral Office, and of all
 “ things that pertain to the state of my
 “ Church and Clergy. All Papal In-
 “ junctions I will humbly receive, and
 “ most diligently execute, &c. *So help*
 “ *me God and these holy Evangils.*

Here

Here is a good hold already, whereby all Secular and Regular Prelates are enslaved to the Papacy, and to the Roman Doctrine and Worship. From which if they, or any other swerve, then are the direful thunderbolts of Excommunication lanc'd against them, with extinguishing of Candles, *and, in the name of God and of his Saints, shutting them out of the Church in heaven and in earth: denouncing them to be cursed and anathematiz'd, and adjudging them to be damned in eternal fire, with the Devil and his Angels, and all Reprobates.* As is to be seen in their form of Excommunication.

All we reputed Hereticks, and all others that fall under this severe doom, are good for nothing afterwards, but to be destroyed any way possible, (as will be seen in what follows.) But if any, by terror, or hope, or any other inducement, are brought into their Church, from among Hereticks, he must climb over a high and difficult partition-wall, and be tied so short, that he shall hardly ever think of a return. It is not, as they represent, to deceive the simple, only going amongst them, and
be

be within the Pale of the Church, and do what you will: But after they have drawn you so far that you cannot go back, then you must in earnest be reconciled to the Church. And this is the manner of it, as is prescribed in the *Pontificale*.

The penitent Schismatick or Heretick must kneel before the Church-door, and there make a Confession of his Faith, and have the Devil Exorcised out of him. And being brought in, and kneeling before the High Altar, renounce all heretical pravity, and promise to live in the unity of the Roman Faith, and have some Prayers and Crosse made over him, and then swear obedience to the Pope, imprecating damnation to himself if ever he departs from the Communion of his Church; and if he were a noted Heretick, he is thus kneeling, to damn all Heresies, that especially which he leaves, and pronounce all that still hold it, worthy of an eternal Curse, and upon his Oath profess to believe from his heart that Faith which is taught by the Roman Church: and promise if ever he quits it, to submit himself to the severity of the Canons.

This,

This, one would think, should be judged sufficient by the Church of Rome, to keep men in her obedience: But she dares not trust to it; as indeed experience hath shewn, that long ago the exorbitant greatness of the Papacy had been reduced, and a general Reformation effected, if nothing but ties of Conscience, or Excommunications had been used; other means therefore have been found, more violent, but more effectual. Inquisition, managed with great rigour and great policy, hath been (as Pope *Sixtus Quintus* called it, in a Bull I shall cite afterwards) *Firmissimum Fidei Catholicæ propugnaculum*; The best and strongest Supporter of the Catholick Faith. A truth which will manifestly appear when we have seen, how it was at first established, and hath proceeded ever since.

SECT. I:

Of the beginning of the Inquisition.

*A Payamo
de orig. &c.
Matriti.
1598.*

THe origin of the Inquisition, if we may believe *Lud A Payamo*, is as ancient as the World. He himself, in *Sicily* for many years, was employed about the *Holy Office*, (as they commonly call the Inquisition) and was much in love with it. And he in good earnest tells us, that God was the first *Inquisitor*, who when our first Parents were fell into Heresie, came and made Inquisition about it: But finding them disposed to repent, mitigated their punishment, and had them not rack'd and burn'd: but only deprived them of their estates, casting them out of Paradise: Sent them, as it were, to the Gallies, adjudging them to hard labour and sorrow; put upon them a kind of *San benit*, making them Coats of skins: All which merciful proceedings the *Holy Inquisitors* do now imitate towards Penitents. Afterwards (he tells us) the Patriarchs were appointed Judges in the case of Heresie, and amongst them

them he puts *Abraham*, whom he calls *præclarum Inquisitorem*, a famous Inquisitor; though when the Jews sought to kill our blessed Saviour, he told them, they could not be his Children, for *that did not Abraham*. But however (as Joh. 8. he goeth on) the Prophets afterwards succeeded in the office: and at last it came to our blessed Lord, who is now the Head of the *Roman Inquisition*, but delegated it to St. *Peter*, from whom the Pope hath it.

This my Author tells us, in very good earnest, and I make no doubt, believed it. But the true origin of the Inquisition by delegation from the Pope, as it is now managed, was about the year 1216. when Pope *Innocent III.* appointed St. *Dominic* to be the first Inquisitor, to repress the growing Heresie of the *Albigenses*. Before that, the Bishops were the sole Judges in the case of Heresie. And though before *Dominic* there had been, by the power or Instigation of several Popes, many Persecutions raised against such as dissented from the Church of *Rome*, and many Princes and Bishops, by interest or inclination, had been very severe

E 2 against

against them : yet that was not enough to uphold the Roman Errors and Tyranny ; some Princes did favour the Reputed Hereticks, some Bishops were tainted, and most of them too remiss ; they generally would not exercise such cruelties over their own Sheep, as were requisite to secure the Papal Interest. And the Popes, who were glad to depress them as much as they could, and draw all their power to themselves, found it necessary and expedient, to appoint Commissioners by their own Authority, who should depend wholly upon themselves, to punish and exterminate all that would not submit to bear the Roman Yoak. These they called *Inquisitors*, and, as I said, *Dominic* was the first.

Before him indeed, *Charles the Great*, anno 805. had appointed Judges to punish such as turned Heathen, after they had professed Christianity : And they put many to death, in those furthest parts of the *Belgick* Provinces which that Emperour conquered : But that lasted not long, and differed much from the now-Inquisition.

Ildefon-

Ildefonsus also, a Spanish King, permitted by a publick Edict, anno 1154. to persecute the *Waldenses* throughout his Dominions, *Præter tamen læsionem mortis, aut membrorum detruncationem*; yet so, as that they should be neither maimed, nor killed, as *A Paramo* himself relates it. But all this comes very short of the Inquisition, and neither came from the same Authority, nor proceeded by the same Methods; so that still it remains true, as my Authors have it, that Pope *Innocent III.* was he that erected the *Holy Tribunal*, as they call their Hellish Barbarities against poor Christians.

That Pope was he who first made Transubstantiation an Article of Faith, in a Council he called at *Lateran* at *Rome*, or rather under the name of it, as *Matthew Paris* relates, who gives such an account of this Pope, as also *Platina*, as makes him a worthy Inventor of such a device as is the *Holy Inquisition*, His Pride, Ambition, and Covetousness were in extreme, as those Authors have it, and what his Kinsman and Successor *Gregory IX.* records of him, in his *Decretals*, sufficiently detects

his cruelty, and proves against those Popish Traitors, who of late have denied it dying, That the Church of *Rome* maintains and teacheth the most bloody and traiterous Principles; though possibly, some particular persons in it may not approve them.

SECT. I.

Of Dominic the first Inquisitor.

THis *Innocent III.* the year after his *Lateran Council*, anno 1216. authorized St. *Dominic* to be his Inquisitor at *Tholosa*, where he had caused the Croisadoes to be preached against the *Albigenses*, as also in the Neighbouring places, and in *Lombardy*, for many years before; having granted the same Priviledges and Indulgences, to such as should Arm against those Hereticks and destroy them, as to those that went to the *Holy Land*; as is to be seen in the foresaid *Council* and *Decretals*, cited by *Grotserus* the Jesuit, in his *Edict of Reinerius*. *His verbis, Catholici qui crucis assumpto charactere ad Hereticorum exterminium se accinxerint, illa gaudeant*

gandeant indulgentia, illoque sancto privilegio sint muniti, quæ accedentibus in sanctæ Terræ subsidium conceduntur. Dominic himself in preaching and prosecuting these persecutions, which destroyed many thousands, was very busie and very zealous.

He was born in Spain anno 1170. and his Mother *Johanna Daza*, sometime before she brought him forth, dreamed that she was big of a Whelp, who when born should awake and terrifie all the world with barking, and set it all in a flame with a burning torch which he carried in his mouth; which the event did prove a very ominous dream: For he, as many more since, got his Saintship by teaching and exercising most inhumane cruelties against such as would not approve the corruptions of the Church of Rome. He being yet but young, was by the interest of his Father *Felice de Gusman*, made one of the Canons of *Osma*. And soon after when the Bishop of St. See was sent Embassador into France by *Alfonsus*, King of Castile, *Dominic* accompanied him, and passing thorow *Tholosa*, found that great and stately City and the

A Paramo.
p. 95.

Tom. 3.
p. 613.

parts adjoyning almost all infected with the Heresie (as they count it) of the *Albigenses* ; which mightily kindled the zeal of this great Roman Champion, and set him to barking, and kindling with his breath (as his Mother had dreamed) that terrible fire which burnt so long and so fiercely. *St. Antoninus* saith, that a very bright Star was seen upon his forehead when he was asleep : And that he raised to life again nine persons, three whilst he lived, and six after his dease ; so brave a thing it is to be a zealous propagator of the Roman Faith, which Faith he asserted (as *A Paramo* saith) by this notable Miracle : Having long disputed in vain, he got two Books in his hands, one of them written by the Hereticks, containing their Errors ; another writ by himself, containing the Doctrines of the Roman Faith : Then having assembled great numbers of people, and caused a great Fire to be made, he threw both the Books into it, and immediately that which contained the Heretical Doctrines was consumed, and the other nimbly leapt out of the fire, and being thrown in again the second and third times,

times, did not like the warmth of it, but still came out safe and sound out of the devouring Flames.

But this would not do, and it was found requisite to throw the Hereticks themselves into the fire, for their further conviction: Wherefore *Dominic* having obtained from the Pope a power and delegation to be *Inquisitor*, an. 1216. fell to work in good earnest, to butcher such stray Sheep as the proper Shepherds could not, or would not reduce. Nature seemed to be affraid of those horrid cruelties which were now coming to be exercized at the Tremendous Tribunal of the Inquisition, there being about this time many Prodigies seen, to the great affrightment of many Nations; Monsters, Inundations, and Earthquakes, in *Italy, Savoy, Germany*, and elsewhere, as is to be seen in the Authors that treat of this Century: But *Dominic*, and the other Bigots of the Roman Church, took it another way, and would have these to be expressions of the wrath of God against Hereticks; and so came with great zeal and fury to be executioners of that wrath, and to destroy them.

Pope

Pope *Innocent* had seen a Vision, as *Bzovius* reports, to this purpose: Christ appeared in great anger, ready to cast down upon wicked men the exterminating Thunder-bolts of his Indignation, but that the blessed Virgin interposed, and assured him she had two men, two valiant Champions, who would reduce all things to right if he would but be patient, and then shewed him St. *Dominic* and St. *Francis*, and he became pacified.

These two, whatever the Tale be, offered to God many humane Victims, as though they had indeed designed thereby to appease his wrath; the *Franciscans* became Inquisitors in *Italy*, in honour of their Founder, there born: And the *Dominicans* had the same Office in *Spain*, and elsewhere.

But to return. *Dominic* work'd very many Miracles, and had very free intercourse with heaven, as is to be seen in *Bzovius*, who is very prolix upon that subject, (*ad anno 1211. & deinceps.*) But that which makes for my purpose is his coming with *Didacus* Bishop of *Osma*, and with twelve Abbots to preach the Croisadoes; that is,

to

to levy Souldiers, that would engage against the Hereticks, and to make an Army of zealous men, who should have a Cross for their Badge, and should be in perpetual War against the Enemies of Christ, as they called the *Albigenses*, and other Dissenters from *Rome*. He himself would carry a Cross in his hand, when he went to fight, and all the Arrows that were thrown at him, did only peirce the Cross, but never touch him : Whereby his Fellow-Souldiers were wonderfully encouraged, (as they report it.)

SECT. II.

Of the first making of Familiars, or armed Officers or Bailiffs for the H. Tribunal.

BUt the having, as it were, a standing Army, to back and enforce the Proceedings and Decrees of the Inquisition, was that which at length quite destroyed his Enemies, and blotted even the name of *Waldenses* and *Albigenses* from under heaven. This was it hath preserved the Inquisition, and made it formidable and irresistible, the
having

having a great number of men, the most cunning, potent, zealous, and vigorous, sworn Servants, and Officers; who have power to bear what Arms they please, to enter where they will, who are of all trades, and all conditions, and are always ready to execute the commands of the Inquisitors.

This *Dominic* instituted, he chose out the most fierce, bloody, implacable Zealots of his numberless Cross-bearers, and made of them a select Company or Fraternity, which he called Christ's Familiar Souldiers. *Familiares Christi milites. Ut accerime hæreticos insectarentur, & impetu quam possent maximo, in illorum perniciem irruerent.* So *A Parama* words it, "That they might persecute
 " Hereticks with the greatest violence,
 " and endeavour their destruction and
 " ruine, by all possible means. These *Familiars*, being mighty useful to the design of the *Sacred Tribunal*, are highly favoured by the Popes. *Innocent III.* began to pour his blessings upon them, and upon all that should any ways be aiding the newly-erected Court of Inquisition. But the *Familiars* had a double share of Indulgences and Immunities.

nities. In *Italy* they were called *Crucigeri*, Cross-bearers, and *St. Petri Martyris Scholares*, the Disciples of *St. Peter* the Martyr, who was a *holy* Inquisitor. And *Honorius III.* and *Gregory IX.* made a kind of Order of them, which they named, *Fratres Militiæ Jesu Christi*; "The Friars of the Militia of Jesus Christ. But now, saith my Author, they that serve the Inquisition are all such *Familiars* as *Dominic* instituted. They used to have a Cross of coloured Cloth upon their breast, fastened to their upper Garment, but now I suppose they have left it, because I find, in several occasions, since the Reformation, that they were not known, not so much as one to another.

CHAP. IV.

*Of the first that suffered the rigours
of Inquisition.*

D*ominic* having erected his Court, and got power enough, what from the Pope, what from his *Familiars*, to make it so strong as to do that work it was designed for, proceeded against Hereticks with as much severity, as the bloody Religion of *Rome* can inspire. He added to all the former rigours and cruelties; and though he made use of several forms and ways of judging and punishing Hereticks found out before him, yet he tied himself to none, but with such a certain method, which hath not been much changed since; he followed no other rules, but his own pleasure in inflicting punishments upon guilty or suspected persons. And so it remains to this day, most dreadful and arbitrary.

Those

Those Hereticks, against whom the Pope and his Friends were so angry, have a very ill name given by such as put them to death, and, if we may believe their Enemies, were very vile and wicked: But when we find full as bad said of us, in many late Writers, we have great reason to suspect that then, as now, they painted Hereticks like Devils (as they do when they burn them) to justify their hatred and their cruelty against them.

The *Beguini* and *Beguardi*, the poor men of *Lions*, or *Minorits de tertia regula Sancti Francisci*. The *Stadingenses*, and others in the twelfth and thirteenth Century, were most likely of the same Religion, as to the substance, as the *Waldenses* and *Albigenses*, men that sighed and endeavoured for a Reformation, and could not hold Communion with the Church of *Rome*, by reason of its great corruptions, but that held the same Primitive Faith as we do. There is enough in *Reimerius*, even as it is set out by *Grotserus* the Jesuit, to justify this. He had been one of them, of the *Waldenses*, and changed, and became Inquisitor against them: but together
with

with the expressions of his malice, gives such an account of them, as makes it most clear that they are highly injured, as well in their Names as in their Persons.

What cruelties were exercised against them, by the urgent instigation of this Pope *Innocent*, who by Bulls, swarms of Preachers of Croisadoes, and the bloody and traitorous Decrees of his *Lateran* Council, excited and forced many Princes to butcher in most parts of *Europe* those sheep appointed to be slain; what faint resistance they made for a while, assisted by several great Princes, the Counts of *Tholosa*, *Foix*, *Beam*, and others, with *Peter* King of *Aragon*; how many lying Miracles, but truly bloody Executions were acted by *Simon Monfort*, and other Generals of the Popes *Cros't-Souldiers*? All these are to be seen in *Petrus Valissarnensis* the Monk, who then lived, and writ the History of those *Albigenses*, whom he terribly hated. *Spondanus* also hath enough of those matters *ad an. 1200. & deinceps.*

I know that he makes *Petrus de Castro novo*, a *Cistercian* Monk, and *Arnoldus* Abbot

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Abbot of that Order, to be the first Founders of the Inquisition: and observes that that *Peter*, being killed by Count *Raimond*, blessed and consecrated that holy Tribunal he had erected in his own blood. But *A Paramo* will have it that *Peter* acted as the Popes Legate, and as such deputed a power to *Dominic* to proceed against Hereticks, many years before he had the Popes Commission. There may be some truth of both sides: and it matters not how much, or how little; only I will remark, that when *Dominic* came to *Rome* to have his Order confirmed, Pope *Innocent* was very averse to it, till he saw in a Vision his *Lateran* Church and Palace ready to fall, but that it was born up and supported by *Dominic*, who indeed by his Inquisition hath upheld that Popish Religion which else had failed long ago.

SECT. I.

*Of the Waldenses, and the proceedings
against them.*

I Have been favoured with the sight of a Manuscript which was in the hands of the now Reverend Dean of *St. Paul*. It is the Register of the Inquisition of *Tholose*, genuine and authentick, containing the proceedings of that Court for about 80 years, against many hundred Hereticks. Therein I saw that the forms of the several sorts of Sentences against Delinquents, were much the same as they are now. And that the account it gives of the Crimes or Heresies of the *Waldenses*, agrees very well with what is found in *Reinertus*, and others, for the justification of those persecuted good Christians, of whom I shall give a short account.

These be the offences of one that was fled. Transcribed *ex Fol. 191. Culpa unius Fugitivi, Johannes Aimonius oriundus & habitator de Alzona, &c. anno 1320.* In English thus: "*John Aimonius of Alzona, &c.* it appears
" by

“ by his Confession, taken in due form
“ of Law, that some thirty years before
“ his said Confession, his Mother *Pe-*
“ *rotta* had as it were bewitched him
“ with certain strangers who used to
“ come to his Fathers house in *Alzona*,
“ that he might not reveal them to any,
“ they being of that sort of men, who
“ were called *Waldenses*, and who in *Bur-*
“ *gundy* were apprehended by the Inqui-
“ sitors, and burned, as many as could
“ be found. She commended them to
“ him as good men, and he promised
“ he would not disclose them. Also,
“ that much about that time, *Geraldus*,
“ Provincial of the *Waldenses*, did of-
“ ten resort to his Fathers house, some-
“ times alone, sometimes with a Com-
“ panion, and once with *Robert* the
“ *Valdensis*, and there lie and eat and
“ drink of what the house afforded; and
“ that he heard his words and admoni-
“ tions, and amongst other things, that
“ a mortal sin to swear, or kill a man, in
“ or out of judgment. Also, that he
“ saw the said *Gerardus*, and others of
“ the same Sect, bless the Table when
“ they dined and supped, and that he did
“ eat with them, and pray with them,

“ according to their way of praying,
“ kneeling, and bowing themselves, and
“ saying the Lords Prayer. *Item*, That
“ some three years after, one *John de*
“ *Cernone*, sometimes alone, sometimes
“ with other *Waldenses*, came many
“ times to his Fathers house, and there
“ lay, and eat of any thing freely, & that
“ he heard them say grace at Dinner,
“ and at Supper, and did eat at the same
“ Table, and pray with them, kneeling,
“ and bowing himself upon a form, as
“ their manner is; and that three or four
“ times he confessed his sins to the said
“ *John de Cernone*, and from him recei-
“ ved Penance and Absolution, although
“ he knew that he was not a Priest or-
“ dained by a Bishop of the Roman
“ Church. Also, that some twelve
“ years before his Confession, and some
“ three years after, he saw many times
“ at his Fathers house one *Bartholomew*
“ *de Caiarco Valdensis*, and did eat and
“ drink, and pray with him according
“ to their manner, and confess his sins
“ to him, and from him receive Penance
“ and Absolution, although he knew
“ that he was not a Priest ordained by
“ a Bishop of the Church of *Rome*.
“ And

“ And that he heard those *Waldenses*
“ teach that there is no Purgatory, and
“ that the Prayers of the Living do not
“ profit the Dead. And that he did be-
“ lieve those *Waldenses* were good men,
“ and might be saved in their Religion,
“ though he knew that they were per-
“ secuted by the Church of *Rome*.

For these Crimes, and for his running
from their Cruelties, this man must
have been burnt like a Relapse, had he
been taken.

Now here is a specimen of their Sen-
tences against such as were to be im-
mured, p. 14. *In nomine Domini N. Jesu*
Christi, Amen. Quum nos, &c. In Eng-
lish thus: “ In the name of our Lord Je-
“ sus Christ, *Amen*. Whereas we, &c.
“ appointed Inquisitors in the Kingdom
“ of *France* by the Authority of the
“ Pope, against heretical pravity, have
“ found by an inquisition duly made,
“ that you *N. N. &c.* have all so many
“ ways, and so grievously offended in
“ the crime of damned heresies, as it
“ hath been intelligibly read and reci-
“ ted to you in the vulgar tongue, you
“ appearing here and at this time
“ personally before us, according to
F 3 “ our

“our peremptory Command, to receive Penance and definitive Sentence: and you affirming that you will unfeignedly and heartily return to the unity of the Church, and that you do now entirely abjure every Heresie whatsoever, and all favour to it, and every rite and Doctrine, any ways relating to Heretical pravity, and that you will hold, keep, and defend the Catholick Faith, and in all things obey, according to your Oath, the Commands of the Church and our Injunctions: We having granted you the benefit of Absolution, and released you from those bonds of Excommunication where-with you were bound for your faults, if so be that you return from your heart to the unity of the Church, and truly observe what we shall enjoyn you, having set before us the most holy Evangils, that our Sentence may come from the presence of God, and our eyes may look to the thing that is equal, and sitting upon this Tribunal, do now decree, with the advice of good men, and learned in the Law Civil and Canon, that you shall

“ shall be finally and perpetually impri-
“ soned betwixt bare Walls, there to per-
“ form a salutary Penance with Bread
“ and Water, the bread of sorrow, and
“ the water of tribulation: and that
“ you N. and you N. because you have
“ more grievously offended, shall be
“ kept perpetually in Chains and Irons,
“ in a more narrow and uneasy place;
“ charging and requiring every one of
“ you, upon the Oath which you
“ have taken, that without delay you
“ transport your selves to the Walls
“ of *Tholose*, which is appointed to
“ such Criminals as you, and that there-
“ in you descend and shut up your
“ selves. And now if you shall neglect
“ to fulfil what we here appoint
“ you, by not entring within those
“ Walls, or by coming out of them
“ without our licence, or the licence
“ of our Successors, in this holy Office,
“ or if at any time hereafter you any
“ ways transgress against what you have
“ sworn and abjured, and shew your
“ selves impenitent, and that your
“ Confession was but fained, you shall
“ be thenceforth taken for perjured and
“ impenitents, and shall return under

“ your former Chains of guilt: And
 “ by our foresaid Apostolick Authori-
 “ ty, we Excommunicate you, and all
 “ them that shall knowingly receive, de-
 “ fend, counsel, or favour you, de-
 “ creeing by these presents, that you
 “ and they shall for ever after be un-
 “ capable of the benefit of Absolution.
 “ And we reserve to our selves, and
 “ to our Successors in this Office, full
 “ and free power to change what we
 “ shall think fit, in this our Sen-
 “ tence, by making it more grievous or
 “ easie.

SECT. II.

Of the Crimes of the Waldenses.

THe Sentences against relaps'd and
 impenitent Hereticks who were
 delivered to the Secular Power to be
 burned, have the same form, *mutatis*
mutandis. So have also the Sentences
 against such as were to wear only the
Sarbenit, a certain kind of Coat with
 yellow Crosses upon it: But I do not
 find by what tortures they made their
 Inqui-

Inquisitions, nor how they dealt privately with their Prisoners: we have only in this Register what the Inquisitors did publickly in the Cathedral Church of S. Stephen, before the general Assembly of the Clergy and people. I shall therefore at present, out of this Manuscript observe only that the Crimes of such as were to be put to death, or otherwise punished, were only such wicked heresies and deeds as these.

“ *That they were obstinate ; or that they*
“ *returned as the dog to their vomit ; or*
“ *that they had not persecuted and de-*
“ *tected Hereticks, as they were obli-*
“ *ged by their Oaths, that they had*
“ *been made to confess with great diffi-*
“ *culty, or not till they were accused*
“ *by others, and taken and detained in*
“ *Jail ; or that when they came to their*
“ *Pastors, or went away from them,*
“ *they had kneeled and craved their*
“ *blessing, Ter adorabant eos, dicentes*
“ *beredicite ; and to some, Rogate Do-*
“ *minum pro nobis, quod perducatur nos ad*
“ *bonum finem,* pray God to bring us to
“ a happy end ; or that they believed
“ those whom the Church of Rome
“ called

“ called Hereticks to be good men, and
“ Professors of the truth, and that they
“ had commended their good lives to
“ many, believing for so many years,
“ that they might be saved in their
“ way; or that they had fled or en-
“ deavoured to flee into *Lombar-*
“ *dy*; or that they had concealed some
“ that were fled from the Inquisitors;
“ or privately buried some Hereticks
“ in their Gardens; or that when they
“ were sick, some Hereticks had been
“ brought to comfort them; or else
“ that they had comforted, or promised
“ to comfort some dying Hereticks;
“ or that they had heard them, or
“ read some of their Books, or eaten
“ of their blessed Bread; or that they
“ believed themselves descended from
“ the Apostles of Christ, and that their
“ Pastors had from them that power of
“ binding and loosing which Christ
“ gave to blessed *Peter*, and afterwards
“ to the other Apostles; that *they did*
“ *believe there were but three Orders*
“ *in the Church, Bishops, Priests, and*
“ *Deacons;* (the Church of Rome
“ makes seven;) That *they thought the*
“ *Excommunications of the Church of*
“ Rome

“ Rome would not be their damnation ;
“ That they did not believe themselves
“ to be subject to the Pope and Prelates
“ of the Roman Church, because they
“ persecuted them unjustly ; or that
“ they had attempted to flee, or had
“ not come to confess, lest if they
“ came into the Inquisitors hands
“ their Children should starve and
“ perish.

One, or two, or more of these were the most abominable Crimes, which with many cruelties they made those poor *Waldenses* to confess, and for which they burnt, immured, or otherwise punished them. And nothing can more clear the Innocence of those persecuted people, than the accusations and convictions, which were then brought against them in the Courts of the Inquisitors, their profest and implacable enemies, wherein we see nothing of those either silly or impious Errors, which many of the Romish Writers are pleased to impute to them.

So much I thought fit to say concerning those pretended Hereticks who first felt the merciless barbarities of the Papal Inquisition.

CHAP. V.

Of the restoring of the Inquisition.

NOW I shall give you some account of the setting up, or restoring the *Sacred Tribunal* in several places. The Inquisition was so successful in *Tholosa*, and it so well agreed with the principles of the Popish Religion, and the genius of the Roman Popes, that Frier *Lambertus* was authorized to be St. *Dominic's* Co-adjutor, to help him to promote that work which so well prospered in his hands. And that holy Father *Innocent III.* and his Successors used all their strength and endeavours, and watched all opportunities to erect in all places such a Court as *holy Dominic* did manage. In many Cities of *France*, and even in *Paris* it was erected, as appears by a Bull of Pope *Alexander*, 47. 1258. In *Hetruria*, and other parts of *Italy* the *Franciscan* Friers were made Inquisitors,

quifitors, and appointed to proceed,
anno 1258.

Gregory IX. some twenty years before had in *Navarra* and the adjacent parts, committed the judging and punishing of Heresie, by way of Inquisition, to the *Dominicans*. In *Lombardy* also, which was the refuge of the *Waldenses*, *Dominic* had at the very first taken care, that they should be duly prosecuted and destroyed. In the *Belgick* Provinces Frier *Robert* and other Inquisitors did burn very many of the *Albigenses*. In many parts of *Germany* also, the like was done by times. In *Spain* and *Portugal* it is more uncertain when the Inquisition began, and some are of opinion there was none in those parts before King *Ferdinand*: But *A Paramo* tells us, that in some Cities in *Castile*, there are extant Bulls of *Clement IV.* 1267. whereby the Provincial of the *Dominicans* is impowered to appoint out of his Order Inquisitors against Heretical pravity, in all the parts of that Kingdom which the Christians possessed: And that *Boniface IX.* granted by a Bull the same power to *Vincentius Lisboa*, and to *Tostatus Abulensis*,

lensis, who in his works mentions Inquisitors among the *Spaniards*.

SECT. I.

The erecting of the Spanish Inquisition.

BUT if *Spain* was free for some time of the Inquisition, it had since that its turn to some purpose. When *Clement V.* commanded the Inquisitors every where, to enquire into the Crimes and Heresies of the Knight Templars, and to destroy them, about the year 1314. No mention, saith *A Paramo*, is made of their proceedings in the Kingdom of *Castile*. And likely it is that the Bishops jealous of their power, had there and elsewhere much abated the credit and authority of the *holy Tribunal*, which for some Ages had not much to do, Hereticks being grown less numerous, or less known, by reason of the severity of the Inquisition at first. But about the year 1480. and so forward, the Inquisition regained its first vigour and power, not only in *Spain*, but every where else. The occasion of it is said to be this.

Alphonso

Alphonſus Hojeda, Prior of *St. Paul*, a *Dominican* house in *Sevil*, being mighty zealous againſt thoſe Jews who ſought to corrupt the Chriſtian Faith, was informed by a noble and credible Citizen, of the Family of the *Gufmans*, that on *Thursday* before *Eaſter*, ſome Jews and Apoſtates had met in a certain houſe and uttered Blaſphemies, and performed impious Rites, of all which the Prior immediately certified their Catholick Majeſties, *Ferdinand* and *Iſabella*, who much grieved at it, appointed him and others to make what inquiries they could into that horrid fact, by which means ſix of the Criminals were found out, apprehended, and caſt into Prisons. This being famed throughout that great City, awakened the Zeal of Chriſtians, and induced many to inform againſt Apoſtates, and ſuch Jews as were active in perſuading Chriſtians to obſerve the Old Teſtament. *Petrus Gonzalez a Mendoza*, Archbiſhop of *Sevil*, and and *Thomas a Turre-Cremata*, a *Dominican*, Confessor to their Majeſties, and Favourite, were both moſt notorious for their zeal and fierceneſs. This laſt
took

took great pains to persuade their Majesties, that to secure Religion, the Laws and Decrees of the Popes should be put in execution against all Hereticks whatever, without any difference or mercy, and obtained leave and power for himself and the Archbishop to proceed, and see what they could do in that weighty matter. They shed much blood, and tried many ways, and at last did resolve that the restoring and better ordering of the Inquisition was that alone that could preserve the Catholick Faith. Upon this therefore they did spend all their Interest and their Industry, and with much ado persuaded the King and Queen to assent to it, and to obtain of Pope *Sixtus Quartus* the setting up again of the Inquisition. To this *his Holiness* readily assented, and by a gracious Bull empowered their Majesties to make Inquisitors in the Kingdoms of *Castile* and *Leon*. But lest Inquisitors made by Royal Authority should not do their business thoroughly, he appointed seven Censors of Faith in *Sevill*, elsewhere he himself appointed Dominicans to look to the *Sacred Office*, and in a manner

manner revoked that power he had granted the King; and in the year 1484. *Innocent VIII.* constituted *Turre Cremata* Inquisitor General, who should depute others, under him, as he should think fit, and as appears by his Bull, subjected the Inquisitions of *Arragon*, *Valentia*, *Cathalonia*, and *Sicily* to the supreme Inquisitor of *Castile* and *Leon*, who is now authorized both by Pope and King.

SECT. II.

The setting of the Inquisition in Portugal, and elsewhere.

THIS Spanish Inquisition hath a power so irresistible, and unlimited, and is so fierce and rigorous in its proceedings, that it is altogether framed according to the Popes liking, and is become the Model of a true Papal Inquisition, such as his Holiness would establish every where, if he could. It goeth quite through the Spanish Dominions, and was once established even in their Fleets at Sea under the Reign of *Philip II.* Pope *Pius V.* made *Rodericus*

G

ricus a Mendoca Naval Inquisitor, because about the year 1571, there were found men of several Religions, in those Gallies that assisted the Italian Princes against the Turks.

This Inquisition thus shipped and got to Sea, was soon transported into the *Canary* Islands, and into both the *Indies*, in all the Dominions of *Spain* and *Portugal*. But into *Portugal* it self it was resetled by a crafty Knave, as is related by some, and believed by my
A Paramo. Author, who gives a large account of
p. 228. the pranks he plaid, to effect by his wits, what the earnest desires and endeavours of several Popes had not been able to do. His name was *Sahabedra*, an inconsiderable and daring Villain, who about the year 1536. came into that Kingdom as being a Cardinal, Legat, and Inquisitor of Pope *Paul* III. He had some Money, and borrowed more by the help of some Confederates, and having gotten a good Retinue, and brave Ornaments, and forged Bulls and Seals, he began to use his power in *Spain*, and to play the Inquisitor. This he did so neatly, that every body took him to be one indeed:
 And

And when he came into *Portugal*, well furnished with Moneys he had gotten from Spanish Hereticks, he struck a terror into the Country, as he passed along, and by his Officers had many Jews and Hereticks seized and imprisoned, whom he several ways punished as became an Inquisitor. King *John* amazed and astonished at the zeal and courage of this stout undertaker, gave way to his proceedings, who would have done, no doubt, most memorable feats, had he not unluckily been discovered by some that came from *Rome*, and apprehended, and condemned to no severer doom than to the Gallies, though by his pretended authority he had maimed and destroyed many persons. No death would have been too bad for such a Villain, in any other case: But this went for a witty cheat, as long as it was against Hereticks, and proved the happy occasion of restoring the Inquisition. Pope *Paul III.* interceded in his behalf, and his bowels yearned over him, and his Successor *Paul IV.* did redeem him from the Gallies.

As bold an attempt, but not so successful, the same Author relates of Eight Dominican Friars, who went into the Dominions of *Presbyter John*, and erected by degrees an Inquisition among the Christian *Ethiopians*, but were themselves torn to pieces, and so could only shew their good will. Such is the desperate zeal of Roman Bigots.

CHAP. VI.

Of several Tumults and Oppositions against the Inquisition.

BY thus settling the Inquisition in so many places, we may see, what a formidable and lawless power the Popes of *Rome* had here in the West, for some hundreds of years, before the Reformation. No Yoke could be heavier or more unacceptable to Princes and People than that bloody Tribunal, and yet they were forced to be willing to be slaves to it. In *Portugal* and *Spain* some Kings have struggled against

against it, but to little purpose. Religion, in spite of all endeavours to the contrary, will ever have a mighty influence on all humane affairs, and the Religion of *Rome* being so contrived, as to make its Professors submissive Subjects to that Court, the Impositions of it must be submitted to, though tyrannical, unreasonable, and against the liking of such as must bear them. *A Paramo* himself relates many Complaints, Tumults, and bloody scuffles against the Inquisition, of such as either had suffered and sighed under its intolerable oppression, or of such as trembled at the thoughts of its being settled among them.

In *Arragon*, anno 1484. there were loud and pitious clamours of the People against the Confiscations and proceedings of that dreadful Tribunal. In *Valentia* and *Catalonia*, about the same time, there were insurrections and mighty endeavours to have shaken off that heavy yoke. In the *Baleares Insule*, in *Majorca* and elsewhere, the *Holy Tribunal* became most hated, it was persecuted bitterly, many Inquisitors were driven away, and the People

made such tumultuous and violent endeavours against it, as were hardly allayed. In *Sardinia*, about the year 1498. there were also many quarrels and disturbances by reason of the Inquisition, and the King's Lieutenant, with the Archbishop of *Callary* did by main force break into the Prisons of the Inquisition, to deliver a man condemned for Heresie. In *Sicily*, where the Inquisition is most formidable, there have been frequently long feuds and contests betwixt the Inquisitors, and Secular Judges. Even at *Rome*, when *Paul IV.* was dead, anno 1559. the People gathered together, and with great fury broke into the strong house of the Inquisitors, tore down all the doors, committed many outrages, loaded with blows and indignities *Thomas Sacotus* General of the Inquisition, and his Adjutant *Seraphinus Cavalli*, and almost burnt the stately Monastery of *St. Mary super Minervam*, because it had expressed much respect and good will for the Inquisition. But the worst thing of this nature did happen at *Naples*, whereby it was almost destroyed. King *Ferdinand* had in vain endeavoured

voured to set up again an Inquisition in that populous City, but the People so strongly opposed it, that it took no effect, till that potent Emperour *Charles V.* at the earnest solicitation of Pope *Paul III.* effected it with great difficulty. The Pope gave good words and large promises to the Citizens, and assured them by a Bull, that their own men should be the Judges of the Inquisition: but for all that they knew and did dread what the event would be, if once that black Tribunal were set up, therefore they bound themselves by Oaths that they would never suffer it, but would rather chuse to lose their lives, as they did also, many of them, at several occasions: Especially when two men being carried to Prison, by the Officers of the Inquisition, cried as they went along, that they were apprehended by the power of the Inquisitors. and were led to die in their Dungeons; whereat the people incensed, rise in great tumults, and filled the Town with bloud and confusion, and had their houses battered about their ears, by the great Guns from the Castle, which plaid upon them. But after all they were

tain to admit what was so fearful and odious to them.

Almost the like had hapned long before in the City of *Parma*, in the time of *Martin IV.* there was a long and bloody Tumult, occasioned by the burning of a woman for Heresie, and *Thomas* the Inquisitor was killed by the People; as many more have been, of those Ministers of cruelties, whom therefore the Pope hath Sainted or declared Martyrs.

But all this resistance the People made in so many places against Papal Inquisition, could avail nothing. The Pope held them partly by the Conscience, and partly by external force; having, as he hath, numerous Armies, in all Popish Countries, of Friars and Monks, who can handle both Swords, the Spiritual and Temporal, and can engage many Zealots to side with him, who is believed to be Christ's Vicar, and the infallible Head of the Church, to whom every soul must be subject, under pain of damnation: having so great and united a strength, he must needs carry it, at long run, against the scattered Forces, of unheaded Multitudes.

tudes. *France* indeed hath cast off long ago the yoke of the Inquisition, and preserved some more liberty : but it hath been upon condition, that Hereticks in it should be massacred, persecuted, and destroyed by some other means. And even the Republick of *Venice*, as jealous as it is of its liberty, and apprehensive of the Popes ambitious and tyrannical designs : even *Venice* with all its policy, hath been fain to admit of an Inquisition. In the year 1378. *Ludovicus Donatus*, a Franciscan, was there appointed by the Pope, though with lesser power, and therefore lesser severity than elsewhere. For there the Patriarch and some Senators, who are Venetians, always sit with the Inquisitor. And when *Pius Quintus*, anno 1564. would have brought in the *Spanish* Inquisition, it was so strongly opposed, that he was fain to give over.

But now by the rise of the *Jesuits*, whose Order *Paul III.* confirmed, there is come so great an accession of Forces to the Pope, that if but this Protestant Kingdom can be ruined, and brought under him again, it will be easie for him
to

to regain all the power he hath lost, and to make the Inquisition of as large an extent as his Religion. Which if God should ever permit, and by that means punish our unquiet, ungovernable spirits, and our contempt of Religion and Order, it is not to be doubted but the Pope with his Friars and Jesuits would take care so to settle the *Holy Tribunal*, as to cut off together with our Religion, all hope of ever being free from that Romish Tyranny.

CHAP. VII.

Of the ordering of the Inquisition.

HAd the Inquisition at first been modelled and looked after, as it hath been since the times of *Ferdinand*, and since the Reformation, it would not have decayed and been neglected, as it was in most places for about two hundred years. *Dominicus* and his Successors for about an hundred years proceeded vigourously, and in that

that time destroyed so many Millions of such as dissented from the Church of *Rome*, and struck such a terrour in the rest, that they were fain to lie close and concealed; and where they appeared, the Bishops alone could easily destroy them: or other means were used to keep them under.

They had no sure Methods at first to proceed by, and there occurred now and then such difficulties that the Inquisitors were fain to repair to *His Holiness*, to know his pleasure, which was the great Rule they went by, and mean while the concerns of the *Holy Tribunal* were much hindred or neglected by reason of their absence. Indeed *Urban IV.* 1260. endeavoured to remove this inconvenience, by creating a General of the Inquisition, to whom Inquisitors from all parts might freely send for assistance or direction, as appears by the Bulls which constituted Cardinal *Caetan*, who afterwards was *Nicolas III.* the first General, wherein the Pope tells the Inquisitors: *Periculosa & gravia Impedimenta quæ prædicto negotio vobis emergerint, dilecto Fr. Joh. S. Nicolai in Arce Juliano Diacono Cardi-*

Cardinali quem eidem præfecimus negotio, significare curetis, &c. "That in all
 "cases wherein they should be unable
 "to proceed, or doubtful what to
 "do, they should acquaint the Gene-
 "ral, who instructed by him, would
 "find to every evil a proper remedy.

So far it was well, and this might have done much; but afterwards *Celestine V.* let it fall, and made no General, and the Office became very uncertain, many after-Popes neglecting it, as *Celestine* had done, till at last *Paul III.* who died in love with the Inquisition, and in commending of it, annexed the Generalship to certain Cardinals, and so fixed and appointed it, that it hath never been discontinued since. And now in spite of all former cruelties and oppositions, the Reformation of Religion having appeared and made great progress, Inquisition was to stand in great stead. Heresies did spread far and near, and even in *Spain* and *Italy* were like to prevail, wherefore it behoved the Pope to ply hard his powerful Engine; when all lay at stake, and no other means could prevent what he so much dreaded, the restoring of things

things to their Primitive state: The Court of *Rome* therefore did then study to make the *Holy Tribunal* as useful and serviceable as might be.

To this purpose the Canonists were set upon, to state the Case of Heresie, and shew what ways the Inquisitors might best find it out, and most severely and compendiously punish and exterminate it. And in this they became very prolix, and a world of them about that time in *Spain* and *Italy* writ Volumes upon this subject. Then also came out many Bulls for the ordering and encouraging of the Inquisition, to enlarge its power and privileges. *Bariola* and *Pegna*, famous for their skill in those affairs, reckon above 110, for about the space of thirty or forty years, from the time of *Hadrian VI.* who was Pope *anno 1522.* till their own time, all which Bulls were for the welfare of the Inquisition, and the ruin of Hereticks.

To the same end it was appointed by the said *Paul III.* that the most important concerns of the Inquisition should on *Thursdays* in every Week be debated in presence of his Holiness,
that

that his blessing and direction might prosper them the better; *Ut faciliorem exitum habeant negotia Inquisitionis.* This continues to this day from the year 1539. and contributes much to the great honour and esteem of the Inquisitors, and to the quick and happy success of their proceedings. As also, that afterwards *Sixtus Quintus* having divided the College of Cardinals into fifteen Congregations to expedite the various Affairs of Christendom, assigned to the first and chiefest of those Congregations which consisteth of six or seven Cardinals, one Commissary General, and a General Assessor of the Holy Office, the care of such things as relate to it; but this he rather restored than instituted, as appears by his Patent to this purpose, which contains many things remarkable, and so I set it down at large.

SECT. I:

The Bull of Sixtus Quintus about the new Modelling of the Inquisition.

ANno 1587. — In primis igitur, quoniam fides, sine qua impossibile est placere Deo, totius spiritualis ædificationis fundamentum est, cupientes hoc præciosum depositum quod nobis potissimum à Christo Domino in Beato Petro Apostolo est creditum, adversus omnes inferorum portas, integrum inviolatumque custodire, Congregationem sanctæ Inquisitionis Hæreticæ pravitatis, magna prædecessorum nostrorum providentia, tanquam firmissimum Catholicæ fidei propugnaculum in Urbe institutum, cui ob summam rei gravitatem Romanus Pontifex præsidere solet: Nos quoque confirmamus & corroboramus illius omnia instituta omnesque & singulas facultates à Romanis Pontif. Prædecess. nostris, Cardinalibus, ad eam congregationem pro tempore delectis Concessas. Omnemque authoritatem & potestatem eis communicatam, scilicet inquirendi, procedendi, sententiandi & definiendi in omnibus causis tam hæresim manifestam quam

quam schismata, Apostatiam à fide, Magiam, sortelegia, divinationes, sacramentorum abusus & quaecunque alia quæ etiam præsumptam hæresim sapere videntur, concernentibus, non solum in Urbe, & statum temporali nobis & huic sanctæ sedi subiecto, sed etiam in universo terrarum orbe, ubi Christiana viget Religio, super omnes Patriarchas, Primates, Archiepiscopos, Episcopos & alios inferiores, ac Inquisitores, quocunque privilegio illi suffulti sint, quorum ac aliorum prædictorum series his nostris literis ad verbum expressa censeatur confirmamus: Ea denique omnia quæ per eosdem prædecessores circa eandem Congregationem, illius jurisdictionem & auctoritatem decreta fuerunt, nos itidem statuimus atque decernimus: Exceptiones quoque, immunitates, privilegia atque indulta etiam ejusdem officii ministris, vel in hunc usque diem concessu usuque recepta, pariter approbamus, obnixè in domino hortantes, & per viscera misericordie Jesu Christi, & per ejusdem tremendum judicium obtestantes charissimos in Christo filios nostros in Imperatorem electum, omnesque Reges ac dilectos Filios Nobiles viros Rerum-publicarum, aliosque duces, illisque regendis & administrandis

stran
rum
secu
à De
tuer
suas
nisi
post
inte
libe
qua
nu
glo
ex
qu
pl
su
th
pr
ej
t
r
o
a

firandis præpositos, ac singulos orbis terrarum principes & magistratus quibus gladii secularis potestas ad malorum vindictam à Deo est tradita, per eam ipsam quam se tueri promiserunt Catholicam fidem, ut sic suas quisque partes, sive in præstando ministris prædictis auxilio, sive in criminum post ecclesiæ sententiam animadversione interponat (quod eos pro eorum pietate libenter facturos confidimus) ut eorum quoque præsidio ministri ipsi tantum munus tamque salutiferum, pro Regis æterni gloria ac Religionis incremento feliciter exequantur, cujus pii Christianique obsequii principes ipsi & Magistratus amplissimum à Domino præmium recepturi sunt in æternæ beatudinis Consortio, Catholica Fidei assertoribus & defensoribus præparatum. In his autem omnibus nostra est intentio, ne in officio sanctæ Inquisitionis, in Regnis & Dominiis Hispaniarum, sedis Apostolicæ authoritate superioribus temporibus instituto, ex quo uberes in agro Domini fructus indies prodire conspiciamus, nobis aut successoribus nostris inconsultis aliquid innovetur. —

In English thus: *Sixtus Quintus, &c.*

“ First, because that Faith, without
“ which it is impossible to please God,

H

“ is

“ is the foundation of the whole spiri-
“ tual building, we desiring to preserve
“ intire and inviolable against all the
“ gates of Hell, that precious depofi-
“ tum which our Lord Christ hath com-
“ mitted chiefly to our trust, in the per-
“ son of holy *Peter* the Apostle, do
“ therefore confirm and corroborate
“ the Congregation of the Holy Inqui-
“ sition against Heretical Pravity, which
“ Congregation, by the wisdom and
“ great prudence of our Predecessors
“ hath been instituted in this City, as
“ the strongest Bull-wark of the Ca-
“ tholick Faith, and over the which
“ the Roman Popes are to preside, by
“ reason of the great importance of the
“ matter: As we also confirm and
“ strengthen all the severall rights and
“ faculties granted by our Predecessors
“ to those Cardinals that are chosen for
“ this Congregation; and likewise all
“ the authority and power communica-
“ ted to them: *viz.* to enquire, pro-
“ ceed, define, and give sentence not
“ only in all causes about manifest He-
“ resie, Schism, Apostacie, Witch-
“ crafts, Divinations, abuse of Sacra-
“ ments, but also in all other causes
“ any

“ any ways suspect of Heresie : And
“ this not only in this City, and the
“ Temporal state subject to this holy
“ See, but also throughout all the
“ world, where ever there is any thing
“ of Christianity, above all Patriarchs,
“ Primates, Archbishops, Bishops, In-
“ quisitors, and all other inferiours, as
“ though here expressed by name, what-
“ ever priviledge they may have or
“ pretend : And whatever hath been
“ decreed by our Predecessors about
“ this Congregation, and the jurisdic-
“ tion and power belonging to it, we
“ also decree, and approve, and re-
“ new all the Exemptions, Immuni-
“ ties, Privileges, and Grants, which
“ hitherto have been granted to the
“ Officers of the Inquisition, or by
“ custom enjoyed by them ; In the
“ name of the Lord earnestly exhorting
“ and adjuring by the bowels of the
“ mercies of Jesus Christ, and by his
“ dreadful Judgment our most beloved
“ Sons in Christ, the Emperour Elect,
“ and all Kings, with our beloved Sons
“ all, Nobles, Magistrates, Princes, and
“ Potentates of the Earth, to whom
“ God hath given the Sword of Secular
H 2 “ power,

“ power, to take vengeance of the wicked, by that Catholick Faith they have promised to defend ; that they would every one of them so fully do their part, (as we hope they freely will, out of their pious disposition) either by seeing the Sentence of the Church executed against Criminals, or in so assisting the foresaid Officers, that by their help they may duly and happily discharge their weighty and salutary Office, to the encrease of Religion, and to the glory of the eternal King : And of this their pious and Christian obedience and service those Princes and Magistrates shall receive that most ample reward, prepared to the Asserters and Defenders of the Catholick Faith in the enjoyment of heavenly blifs. Now by these presents, it is not our Intention, that any thing, without our special leave, should be changed, in that Office of the Holy Inquisition, which hath brought, and still brings a most plentiful harvest in the field of the Lord, established heretofore in *Spain* by the authority of this Apostolick See.

Hereby

Hereby we see how well affected the Pope is towards the *Holy Office*, and how firm, how well ordered, how honourable he hath made it; how earnest, how solicitous he is to have it preserved and made universal, if all Christian Princes would but be his dutiful Children: and how in the name of God, of his Religion, and even of the mercies of our most charitable and gracious Redeemer, we are all devoted to the merciless cruelties of the Inquisition, of which as we see the Pope is the Head, and the most careful Director.

CHAP. VIII.

Of the proceedings of the Inquisition.

THe proceedings of this dreadful Court being terrible and odious, much maligned by the People, and against the very propensities of humane nature, are therefore secret and silent, there is nothing that makes

a noise, or that appears abroad, except it may be once a year, when they make a brave shew and Pageant of the *act of Faith*, which is the day of publick execution; all the rest is remote from witness and observation, saving what is previous to the imprisonment.

There is, with some difference in every Kingdom or State where Inquisition is set up, a General of it, who in his Precinct is supreme, but is accountable to the great General of all, who resides at *Rome*, and to that Congregation wherein the Pope presides, (as is before said.) This Inferiour General with other Inquisitors, deputed and authorized by the Pope, manageth all the affairs within his District, that belong to the Cognizance of the *Holy Tribunal*, which is erected but in few places, though it commands all the Country.

Here and there in the great Cities some of the Inquisitors reside, in the Monastery of their Order, which is commonly a strong and stately House for the purpose, half a Castle, and half a Goal, fitted with all conveniences requisite, Dungeons, instruments of torture,

torture, Officers of all sorts, and two or three of the *Holy Fathers*, Dominicans, Franciscans, or Jesuits of late, who are the Judges of the Court, and many other Friars of the same Order.

Herein men are brought several ways ; by a Citation, which they call *Verbalis*, when the party hath a good Estate, (which sometimes is his guilt) and being really no Heretick, is not likely to run away. Then they send to him one of their Officers, to tell him that *the most Reverend the Inquisitors, will speak with him, about some things that concern his soul*; and this is the verbal Citation. But if he be really tainted, or strongly suspect of Heresie, and like to abscond, then they begin by a Citation which they call real; that is, by seizing upon him. The *Captura*, or apprehension, is that which they call *Realis Citatio*; as *Cesar Carena*, a late Author, and many others before him, tell us.

When they appear who are brought in either way, the Inquisitors, who always look and speak grave and serious, tell them with a demure countenance,

and in soft and godly language, that they are obliged by the duty of their holy Office to search into the Truth of some things which much concern the honour of God, and his eternal happiness; and then after several questions, and grave exhortations that they would examine themselves, and find out and confess wherein they are guilty, they commit them to custody; or it may be, he that had the Verbal Citation is sent home, and ordered to return within so many days, and soberly admonished to look to himself, and to do what becomes a good Catholick.

SECT. I.

Of the Accusations.

IT is to be supposed, before a man be thus cited, that he hath been accused, and sometimes it is true, though by some other means he may be brought into that evil net, out of which no man can ever wholly free himself: But accusations are the most frequent beginnings of the Tragedy, and whether true or false, there is no fence
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against them. It is not here as in the Secular Tribunals of Princes, where you make your legal defence, and know what witnesses and accusations are against you, and are confronted before your Accusers, and every thing is transacted publickly : But in the Inquisition your Judge generally is your enemy, who designs you an ill turn ; your defence signifies nothing, you can have no friend in that horrid Den, to hear or see what is said or done ; and you never know who accuseth you, or of what. It is a rule in the practice of that Court, *Nunquam sunt publicandi testes*. " That the Witnesses must never be " published or declared. And *A Paramo* tells us, p. 159. that when *Charles V.* yet young, was mightily prest to enterpose his authority, that the Witnesses in the Court of Inquisition might be known and confronted, as elsewhere, and 8000000. Pistols were offered him by the Spaniards to do it, Cardinal *Franciscus Ximenius*, the then General of the Inquisition, withstood and hindred it, because it would bring danger and discouragement to the Witnesses, and in a great measure hinder

hinder the proceedings of the Holy Tribunal.

The accusations then, are all clancular, no man knows whence the deadly blow comes; and there is this further mischief in it, that the Witness is not to prove the truth of what he chargeth upon another, but the Judge is to make it out, by tortures, or by what means he can; *Non subit onus probandi qui denunciat, sed judici onus remittit*; so their Directories tell us, "The Judge, and "not the Accuser is to make proof of "the accusation. And whether proof be made or not, still the Inquisitors may proceed, for according to one of their Rules, any *indicium*, likelihood, or suspicion warrants all their prosecutions; *Non est necesse ad procedendum probari corpus delicti*. And so we need not marvel if there have been so many attempts to shake of this Tyranny, for no man is safe under it, no not the most zealous Romanist.

The Accuser is at no trouble, nor no charge at all; if he comes by way of *Denunciation*, as they call it, that is, by naming them that know the Fact. That such and such know that N.N. said or did

did such heretical things. The Inquisitors takes some of his Servants to be Witnesses of this, and then the Denunciator hath no more to do.

Or if the Accuser speaks as of his own knowledge, after his Information taken he is free, and were it never so improbable or false, it lies in the Inquisitors breast to proceed as he shall please afterwards. And whether the proofs be weak or strong, or none at all, as soon as a man any ways is defferred as guilty, the *Fiscalis*, who is a Civil Officer, and as it were the Kings Solicitor in the holy Office, or more properly a Confederate with the Inquisitors, inflaved to their pleasure by Oaths and Interest, comes and undertakes the quarrel, & *petit capturam Rei*, as the *Canonists* say, demands that the real or pretended Criminal may be apprehended, and begins the prosecution in this manner :

Ego N. N. *Fiscalis sanctissimæ Inquisitionis*, coram te Revendo Inquisitore contra *Hæreticam pravitatem* iudice delegato in causis fidei, criminaliter accuso N. N. qui cum sit Christianus baptizatus & velut talis apud omnes habitus, à fide Catholica

Catholica recessit, & ad pestiferam heresim Calvinistarum vel Luther. impie accessit, prædicans, scribens, firmiterque asserens multa dogmata hæretica, scandalosa, & valde suspecta in approbationem & laudem prætorum Hæreticorum, quos velut magistros imitatur. "I N. N. Sollicitor
 "of the most holy Inquisition, accuse
 "before thee Reverend Inquisitor
 "against Heretical Pravity, judge de-
 "legat in matters of Faith one A. B.
 "of such a place, &c. who being a
 "Christian baptized, and as such gene-
 "rally esteemed, hath receded from the
 "Catholick Faith, to follow the pesti-
 "lent Heresies of the *Calvinists* or *Lutherans*, and hath preached, writ,
 "and asserted many Doctrines hereti-
 "cal, scandalous, and very suspect,
 "for the praise and approbation of the
 "foresaid Hereticks, whom he owns
 "for Leaders.

The Accusation thus put in form, and prosecuted by this *Fiscalis*, it is great odds but the unhappy man is utterly undone in this world; and happy were it for him if he could go out of it without the tedious miseries of a hard imprisonment, and the exquisite pains of
 cruel

cruel tortures; for if he be indeed infected with what they call Heresie, though he knows nothing of his being detected, and perhaps fears it not, yet it is ten to one but that the Inquisitors by their many arts and subtilties will search it out so far as to proceed against him with the utmost rigour. One of them uses this Distich to this purpose.

*Sed quoniam variant animi, variabimus
artes,
Mille mali species, mille salutis erunt.*

SECT. II.

Of proceeding by way of Inquisition.

There is another *Modus procedendi*, which they call *per Inquisitionem*, when there is no direct *Accuser* nor *Deciator*, *Sed quis fama laborat*, as they speak, but a man hath an ill fame; then they enquire into the publick report, and begin the action thus:

*In nomine Domini Amen, anno 1660.
die &c. ad aures venerabilis & Religiosi
viri domini Fratris N. o. p. in Tali
Dominio*

Dominio Inquisitoris hæreticæ pravitatibus à sancta sede specialiter delegati, pervenit pluries, fama publica referente, quod N. de tali loco, dixit vel fecit talia contra fidem; acta sunt hæc anno, &c. in præsentia Testium vocatorum & mei notarii.

“ In the name of God Amen, In the
 “ year &c. it being reported by com-
 “ mon fame, came often to the ears of
 “ the venerable and religious Father
 “ N. Dominican, Inquisitor against He-
 “ retical pravity by a special delegation
 “ from the holy See, within such a
 “ Province, that A. B. said and did such
 “ things, contrary to the Faith; in to-
 “ ken whereof these presents were
 “ drawn in presences of Witnesses and
 “ of my Notary.

This Record entred, the party is sure to hear of it one time or another, except he soon dies or escapes; for now he is become suspect, he shall next opportunity without fail receive by an unwelcom Messenger, such a Citation as this.

Frater N. ordinis præd. In — Inquisitor Hæreticæ pravitatis, Dilecto in Christo N. N. salutem, & mandatis nostris,
imò

imò verius apostolicis firmiter obedire ; quia de persona vestra Talia à fide dignis ad nostram notitiam sunt deducta, quæ si vera essent, de fide redderent vos suspectum, ideo ex debito injuncti nobis officii vos monemus peremptorie per presentes, quatenus curetis ante nos personaliter comparere, die, &c. & loco, &c. modo debito responsurus. Datum, &c.

“ Frier N. of the Order of St. Dominic, Inquisitor against Heretical pravity in such a place, to our Beloved in Christ A. B. we wish health, and that he may constantly obey our Commands, or rather those of the Holy See. Because some creditable persons have reported to us such things concerning you, which if true would make suspect the soundness of your Faith: therefore, as we are obliged by our Office, we admonish you peremptorily by these presents, that you fail not to appear personally before us, such a day, in such a place, then and there to answer duly about the premises. Given, &c.

This Summons received, the man must consider what to do, and there is great danger in every thing he can resolve

resolve upon. The attempting to escape by Flight is not without great difficulty, for the Inquisitors have Spies upon them, whom they are resolved to have in their power, and if he be taken, he comes under the notion of a Fugitive, and must expect nothing but severity. The appearing according to the Citation exposeth him to a certain ruine, if he hath done or said any thing in favour of the Modern Heresies of *Luther* or *Calvin*; for though he should recant, yet his Estate is forfeited, and he is either condemned to the *San-benit*, or to be pent up betwixt four Walls to live upon bread and water: and if according to his perswasion he persists in the confession of the True Faith, he must resolve upon the patience of Primitive Martyrs, and comfort himself with the hope of a reward in heaven.

SECT. III.

Of the Inquisitors Visitation.

BUT before I give an account of the farther proceedings of the *Holy Tribunal* against such as are brought before it, I must say something of its perambulations; for now and then when the Judges think fit, it takes a walk into the Country, and visits those parts that are remote from the place of its constant abode. This Visitation of the Inquisitors was wont to carry great terror where-ever it went, when before, and about the time of the Reformation, there were many every where, who liked and promoted the design of Reforming, and had secretly imparted their thoughts to such who were of the same mind. For if but two or three were taken, and in the midst of Tortures, or for fear of them, did speak all they knew, they caused many others to be apprehended, and whole Monasteries and Villages were sometimes taken and destroyed, and a great dread and consternation fell upon the
I whole

whole Party : So that when the Clemency of the Kings of *Spain* caused *Edicts of Grace* to be promulged, promising impunity to all Hereticks and Apostates that should return to the Catholick Faith within thirty days, *A Paramo* tells us, that it hath sometimes brought in seventeen thousand men and women, who rather than venture to fall into the hands of the Inquisitors, would say and do any thing, though never so contrary to their persuasions.

Those *Edicts of Grace* were to be published the first time that the Inquisitors visited any Province, whether they are still used, I am not able to tell : But sure I am, he Pope never spake any thing more infallibly true than when he said that the Inquisition had brought in a *plentiful Harvest*, as we have seen in the Bull of *Sixtus Quintus*, for indeed there were *Uberes fructus*, if Bloud, Confiscations, and hypocritical Converts may be called a fruitful Income.

As soon as the Inquisitors, one or more, are arrived in any place, they send for the greatest Bigots, the most furious
haters

haters of Hereticks, and ask them who they are that are counted suspect in the Country. They send for whom they will, and question and swear them upon what Articles they please; and they make them that are most cunning and zealous their special Bayliffs or *Familiars*, and oblige them by oath to enquire and inform against all Offenders. Then they publish their *Monitories*, and with dreadful formalities excommunicate and curse all that shall not reveal whatever they know that hath been said or done against the Pope, and Church, and the Catholick Faith; and some have been so terrified by these, that to discharge their tender Conscience they have accused themselves for wandring thoughts or dreams that were heretical, and have done for it a severe pennance, in the Inquisitors Jailes.

In these rural Visitations the whole process against Hereticks is seldom made an end of, the judges commonly go no further in it than to what may serve to detect the accomplices, and the Criminals are carried to that principal City where the Inquisition is seated, there to

be proceeded against according to the grave and formal Methods of the *Holy Tribunal*, of which I shall proceed to give an account.

CHAP. IX.

Of the intermedial proceedings betwixt the apprehension and the Torture.

WHen the Citation *Verbal* or *Real*, hath brought a man within the doors of the Inquisition, there is always cause for his detention, if the Friars that are Judges think fit: and if he be indeed any ways tainted or guilty in the matter of Heresie, he to be sure is laid up for a good while, except God in mercy release him. Indeed *Padre Paolo* makes mention of some who by the Interposition of the Republick of *Venice*, or of some Princes have been set at liberty: And *A Paramo* brings the example of *Laurentius Valla*, who by the Kings command was brought out of
of

of the Inquisition, where he had been condemned to be burnt, and was only whipt with rods in the Dominicans Convent, at *Naples*. But these cases be rare, and generally when a man goes in, he may bid adieu to the world; he must meddle no more with the concerns of it, no friends must visit or comfort him, nay, they may not mediate for him, where the Pope is supreme, as appears by a Bull of *Pius V.* cited by *Padre Poalo*; so that he is left to the mercy of them that think themselves obliged to have no mercy on him.

His fare is sufficient to make him live to feel his misery. And as *Tho. del Bene*, a very learned Author in these matters cites one of the *Clementine Constitutions* and other Authors, the Prison must be *durus & arctus*, streight and uneasy, so full of hardship and affliction, that it may serve *magis ad pœnam quam ad custodiam*, rather to punish than to secure the Prisoner: Yet with this wise and most gracious caution, *Ut vita incarcerationi non abbreviatur notabiliter, sed tantum aliquantulum*, that the life of the Prisoner be not notably, but only indifferently shortned. Indeed very few bodies

are strong and vigorous enough to bear long with the Calamities of those Dungeons, and most perish in them with grief and misery, especially since so many Countries shook off the Papal Yoke, and prudence and interest required it, that the severities of the Inquisition should not appear bare-faced, as they did do before.

SECT. I.

Of the being brought to the Bar.

BUT for all this, whatever he suffers, who deprived of all his former comforts is confined to that most grievous restraint, he can do nothing to hasten his doom, and release by death or penance. If the Inquisitors please he shall lie many years (if he can live so long) without being so much as examined, or allowed to speak one word for himself. *Carana* is express, and hath authorities for it, that it is, *In arbitrio Inquisitorum quoties & quando reos examinent & constituent*; "In the choice of the Inquisitors when and how often they shall examine and

“and call the Criminals before
“them.

When they do, the Register sets down what is said to them, and what they answer; and the first thing the Friars do, is to swear them upon certain insnaring Interrogations, from which if they ever recede afterwards, by forgetfulness, or sharpness of pain, they are perjured, and supposed guilty of all that is laid to their charge.

Those Interrogations are such, that no man that is not a thorough-paced Papist, can answer without betraying himself, and his Conscience must hold no Laws but the Popes Will, that can clear himself by satisfying the Reverend Inquisitors. Indeed I find that *Ignatius Loyola* came off with great applause, when being brought and questioned in the *Holy Office* at *Complutum*, and at *Salamanca*, he very bravely and clearly acquitted himself. It was about the year 1534. when the Reformation had prospered in many been Kingdoms, and kept out of others, only by vigilant and stout cruelty. The Inquisitors every where were then very fierce and very jealous, and the

Founder of the Jesuits leading a strange unusual kind of life, and preaching with great vehemence, and very little skill, and no licence at all, became suspect to them; they took him twice, and the last time did press him so home, with about thirty inquiries, and he answered so positively, to their hearts content, that he removed all suspicion of his not being a dutiful and true Son of the Roman Church.

But to return, the Delinquent brought to answer, hath in some cases towards the latter end, a kind of a mock-Advocate, who excepts at formalities, and pleads in the behalf of the Prisoner some *Decretals* or *Canons* that can do him no great good. He himself, let him answer what he will, can neither move his Judges with pity, nor persuade them to change their usual way of proceeding. After they have sworn him upon those Articles that concern his Faith and constant adherence to the Roman Church, they will question him about various things, and without taking any notice of it, hear him sometimes deny that stoutly of which they have sufficient proofs; such is the weakness

nles of man, such is the terrour of that bloody Court.

Here the Friers with their composed gravity make long and religious exhortations to the Prisoner at the Bar, protest of their good intentions towards him, and that all they do is for the good of his soul; tell him they have clear evidence of the whole matter he is charged withal, only that it may profit him, they would have from his own mouth the whole truth in a full and free confession. And when they have said what they will, and heard what his Fears or his Conscience suggest him, they send him back to his Prison.

But if a man at first, resolved to save his Soul whatever his Body suffers, tells them plainly he is a *Protestant*, and resolves to die so. Then their promises and their threats are all used to make him change his mind, and regain him to the Church, and as they see cause they will hasten or delay his doom, and still so order their Methods, as to proportion their rigours to the hainousness of the Crime of Heresie.

SECT. II:

How the Prisoners Estate is seized upon.

IT is a Maxim in the *Jus Pontificium*, *Heretico nihil est licitum possidere*, and this is as good Law as the Pope can make it, "That it is not lawful for a Heretick to possess any thing. Accordingly when Papal Inquisitors have judged any man to be so, his Estate is wholly forfeited. When once he is taken and imprisoned, the *Fiscalis*, who prosecutes him, demands an Order for the securing of all his Estate. If he be the Father of a Family, his Wife and Children can claim nor detain nothing; nay, if it be the Wife that is accused, and detained in the Inquisition, her Husband is deprived of part of what she brought, and must be at charge to maintain her, and it is well if it doth not involve him into the suspicion or guilt of Heresie. Nay, *Alphonsus de Castro*, is of opinion that a Heretick is bound in Conscience to give up all his goods to be confiscated, before he is accused or convicted, and that he

he is unjust, and sins, if he doth not.

However all the Inquisitors and Canonists are agreed that the Possessions of a Heretick are all forfeited. *Carro-rius, Jacob. Septim. Gundiss. de Vill. Franc. Squil*, and many more you may see cited by *Gazaros*, who all cite Popes Decretals for it. *Et hoc merito contra Hereticos statutum fuit, ut in egestate heretici laborent, & alii terreantur, &c.*

“ And this is a just Law, (saith *Roias* “ an Inquisitor) that Hereticks may be “ beggarly, and others may be deterred “ from that crime.

The *Holy Office* therefore sends an Order to attach the Heretical goods, and then they become Sacred. No man, for the world dares touch any part of them; then if a man be declared to be an Heretick, whether he recants or persists, whether he be burnt or not, his Estate is forfeited, and that even from the very hour that he first committed the crime of Heresie; and this breeds many learned questions in the Canon-Law. Nay, though the man have been dead many years, and never whilst he lived questioned about his Faith,

Faith, yet he may be declared to have been an Heretick, and his Estate seized, and by the Pontifician Law declared forfeited. *Post Heretici mortem, declarari potest eum hereticum fuisse ad finem confiscandi. Cap. accusat .8. §.*

We need not seek far, to find whence some Fanaticks took their Tenents of Dominion being founded in grace, and the wicked being Usurpers of what they possess, there is enough to this purpose among the *Decretals* and *Extravagants*. And the *Gloss*, which is approved notes *in utroque Jure*, speaks it thus plainly; "That Hereticks may
"justly be spoiled of what is theirs,
"and that it is lawful to take from them
"what they have, though better it
"were to have it done by the authority of a Judge. *Heretici recte possunt spoliari rebus suis, & licitum est auferri Hereticis ea quæ habent, melius tamen est si autoritate judicis id fiat. Gl. 1. sum. 23. 4. 7.*

This is very punctually observed by the Inquisitors, who are accountable to none but to the *Apostolick Chamber*, *Benedict XI.* appointed it *anno 1303.* and that the Bishops should have no share,

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share, and no power to demand any account of the Inquisitors, for what they take from Hereticks: yet in the Dominions of *Spain*, the King hath one third part, the Inquisitors one third part, and the other third part is laid by *ad usus fidei*, for the depressing of Hereticks, and advancing the Popes power. This brings to him and to his Officers an *Uberes fructus* in the literal sense, a very plentiful income, and the King, for giving way to have his Subjects plundered and destroyed, is also allowed a dividend, though with many defalcations. When above five thousand houses in one Citiy have been emptied of goods and inhabitants, as *Hieron. Zurit. l. anal. 20.* hath it, this must have been a brave booty; and this makes some say, that only Covetousness keeps Inquisition on foot, in Popish Countrys; which is as true as that Covetousness and Ambition cause the Papacy to hate the Reformation, and to endeavour to destroy it and all Protestants. That is, though it be so, Inquisition is never the less formidable to us, and intended for our ruine.

SECT. III.

Of the tedious and sad condition of the Prisoners.

Whoever reads those Books which give us an account of the Inquisition, will liken it in his thoughts to nothing but hell upon earth; out of it there is no redemption, and in it there is no comfort. We have seen before that the Prisons are *Magis ad Penam quam ad custodiam*, designed more to afflict than to secure the poor Prisoners. If the sense of their misery can suffer their thoughts to look out, they see what havock is made in their Houses and Estates, what ruine, what danger is brought upon their Families! they themselves have no consolations but what they receive from heaven! they are absolutely in the power of them, who in cold blood, seriously and conscienciously will use them as barbarously as they can, and think they can never exceed in their severity! The strugglings of flesh and blood against such bitter sufferings, tempts many to wound

wound their Conscience, and staggers, no doubt the most resolute and the most sincere! Those Ministers of cruelty, who look to them, and deal with them according to the Orders of the Inquisitors, dare not favour or pity them, though they had a heart to do it; for then they should be used as *Favourers of Hereticks, and hinderers of the Holy Office*: And that is very bad.

We see by *Arnoldus* and *Julius Clarus* that sometimes the Prisoners are exposed naked to the cold airs, or hindred from sleep, and oftentimes allowed so little bread as to be almost starved. But at the best they are in a very ill case, and the Friars make it as long and tedious and as intolerable as they can, having this Saying, or this Rule for it, That *vexatio & calamitas carceris frequenter aperit intellectum*; "The vexation and calamity of the Imprisonment, do oftentimes open the Understanding: *i. e.* make them see what an ill thing it is to be an Heretick.

A Paramo, one that was many years a Judge in that Court, where many ill and barbaraus things are kept from coming

coming to the knowledge of the world, who know nothing of their doings, but what they themselves are pleased to reveal, speaks it in the commendation of the *Holy Tribunal*, *Odio, Favouri, intercessionibus aliisque humanis respectibus omnis aditus præcluditur, tantaque Religione, æquitate & justitia geruntur omnia, tanto silentio & taciturnitate causæ aguntur, tacitis & occultis judiciis, ut vel summum illud silentium mirerentur — parietes illi interiores atque tecti recessus, intra quos privata & remota luce communi, procul à conventu & frequentia mortalium Inquisitores ipsi de rebus querunt, ut de criminibus delatis in Judicium Inquisitionis injiciant metum hominibus, & Religionem afferent incredibilem in illo silentio.* “That in it no
 “ regard at all is had to love or hatred,
 “ to intercessions, or to any humane
 “ respects ; they cannot so much as find
 “ an entrance into that sacred inclosure,
 “ wherein all things are transacted with
 “ the greatest Equity, Justice, and Religion ; wherein Causes are debated
 “ and judged, by occult unspeakable
 “ ways, with so deep a silence and taciturnity, that even those interior
 “ Walls

" Walls and secret recesses where-
 " in all is acted, wonder at such
 " an amazing silence. Therein the In-
 " quisitors, in privacy far from the
 " common light, and noise, and observa-
 " tion of the world, search out the
 " truth, and cast in the souls of men
 " an incredible awe and terrour, about
 " those crimes which belong to their
 " cognizance.

By this Encomium of the Inquisition,
 we may in some measure understand
 how they pass their time that are forced
 to dwell for some years in those Regi-
 ons of Horror ; and that this is yet
 more grievous than that fourfold pe-
 nalty which the old *Pontifical* Law
 assigned to the crime of Heresie. *Hære-*
ticorum pœna quadruplex, excommunicatio,
depositio, bonorum ablatio & persecutio
militaris ; which was to be punished in
 the Soul by Excommunication, in the
 Body by the Sword, in the Estate by
 Sequestration, and in the Dignity by
 Deposition.

CHAP. X.

Of the Tortures, and what relates to them.

THis is yet more grievous than all that hath been said. If Hereticks by so being have forfeited their Lives and Estates, let them be taken away from them. But why should the unhappy Wretches be tormented with ingenious cruelty: and why should they that judge for God (as they say) delight themselves in the shrieks, and groans, and contortions of humane Creatures?

Indeed I thought that here the Inquisitors vizard should have been pulled off, and that they would have used no longer their godly, or rather canting discourses and formalities, but would have gone about this bloody work in a bloody furious manner. But they are still the same serious godly formal men as before; they seem to go about this with as much freedom of thoughts, and

and as good an intention, as ever the Jewish Priests went about slaying of a Calf or Lamb. And I am persuaded many of them mean well, being commonly great Casuists, and the most eminent, the most vertuous and religious of the Societies of Friars or Jesuits, that have that great honour and power conferred upon them, of being intrusted by the Pope with the management of the *Holy Office*.

Thus then after the Criminal hath been kept as long, and examined as often as they please, the Inquisitors send for him, and having magnified their patience and long bearing with him, and rehearsed what pains they have taken to make him sensible of his guilt, and to bring him to Confession, and to Conversion, they tell him plainly, that now they are resolved to have the truth from him, and that being he puts them to it, they must use the last means for that, and come to extremities with him; and that let him look to it, they are resolved to put him to the torture, such a day and hour, and so send him back. Let him have said, or let him say what he will, it alters not the case,

he must smart for his Heresie, and no doubt he is now upon the Rack, his frighted thoughts anticipate the cruel Officers : as no doubt his Judges design it, *Laur. Arnol.* and generally those Lawyers who treat of that part of the Canon Law, and are many of them Friars and Ecclesiasticks, make it a common Rule, *Judex prius excusatori debet denunciare diem instituende torture;* " That the Judge is obliged to let the " Defendant know what day he is to be " tortured. Which torturing they commonly call the *Question*, and define it, *Tormenta & corporis dolor ad eruendam veritatem;* " Torments and pains of the " Body to get out the Truth.

SECT. I.

Of some preparations previous to the Torture.

To tell you the Truth, there must be some grounds of suspicion, according to their Printed Rules, before they rack a man : But *Th. del Bene*, a luminous Author, whose Books are burnt at *Liens*, with the approbation

bation of the sacred faculty of *Paris*, 1666. treating at large of the Office and Excellencies of the Inquisition, tells us that lesser indications or suspicions of guilt will serve in the Case of Heresie, *Leviora indicia sufficiunt in crimine Hæresis*. And yet those *indicia* are so light and comprehensive, that by them hardly one man shall escape the stretch. These six are commonly numbered in their Directories, 1. *Mala fama*, an ill fame, as it is here with us to be *Popishly affected*, whereby certain men would bring all that are not of their Faction under the odium of the People. 2. *Tentata fuga*, if a man hath attempted to flee, which any man would, rather than come into their hands. 3. *Locus suspectus*, a suspected place, to have dwelt or been born in a City or Province infected with Heresie. 4. *Tempus*, the time, as when there are great endeavours to oppose the Romish Worship and Tyranny, then they are to be more cautious, and more suspicious. 5. *Conversatio prava*, a depraved conversation, that is, frequenting such as are tainted or suspect. 6. *Spes commodi alienijus*, the hope of some advantage,

as if a man hath heretical Friends or Relations able to do him good. If a man falls under one or more of these suspicions, then he may be proceeded against, and urged to confess by the Rack; and that especially in the Crime of Heresie, wherein they all agree that the Inquisitor must be more prone to torture, because that Crime is more secret, and lies deep in his heart, or in his understanding, and because the confession of it is mighty profitable to the Heretick, *In crimine Heresis proniores esse debent ad torquendum, quod illud sit occultum, & quod confessio multum proficit confitenti.*

Those things duly weighed, and the Inquisitors having decreed in due form that the man shall be put to the question, send for him, and very gravely reprove him for his shufflings, and reservations, and abusing their patience, and putting them to great trouble; and then they afresh exhort him to unbo-
some all his secrets, and for the love of his soul and body, to keep back nothing. They tell him how grievous is that which he must suffer, and that if he should lose life or limb by it, he must
thank

thank himself, for their part they must do their Office, and it is much against their will they are necessitated to use such means to bring forth the Truth, which he will not confess. Such as this, and much more to the same purpose is to be found in their Directories.

After that they pronounce this Sentence, which their Register writes down; *Nos Fr. N. Inquisitores Hæreticæ pravitatis, &c. attendentes meritis processus facti per nos contra N. N. de &c. diligenter examinatis quod tu es varius in confessione, & quod sunt indicia multa, eapropter ut veritas ab ore proprio habeatur & deinceps aures judicum non offendas, interloquendo declaramus, judicamus & sententiamus die præsentis & hora tali, te supponendum tormentis & questionibus; Lata fuit hæc sententia, &c.* This they call, *Sententia interlocutoria ad torquendum*; an interlocutory Sentence in order to the torture.

“ We N. N. Friers, Inquisitors against
 “ Heretical pravity within this King-
 “ dom of N. duly considering the me-
 “ rit and circumstances of the whole
 “ process by us made against thee such
 “ a one, of such a place, having dili-
 K 4 “ gently

“ gently examined that thou art vari-
“ ous in thy confessions, and that there
“ are many presumptions against thee;
“ For that reason, that truth may be
“ had out of thine own mouth, and
“ that henceforth thou mayst be
“ kept from offending the Judges ears,
“ we before we define the matter, de-
“ clare, judge, and sentence thee to be
“ put to torments and questions, this
“ day at such an hour. This Sen-
“ tence was given such a day, in such a
“ place.

This done, the Prisoner is carried in-
to a low, secret, and remote place, that
none may hear the cries, nor what is
said or done, but such as are appoin-
ted ; every thing is prepared to begin
the Tragedy, and then thither the
Bloud-hounds follow their prey ; and
fiercely fall upon it.

SECT. II.

The ways of Torturing.

THe first thing that is done is the *Denudatio*, the stripping them naked, be they men or women; the *Holy Friars* the while sitting on their Tribunal, look and are attentive to see that every thing be done according to due course of Law, and as they shall appoint. I find in some of their Law-books and Directories mention made of fustigation, beating the Criminals with Cudgels upon the bare flesh. Of tying their hands very streight, *immittendo virgas inter digitos*, putting sticks betwixt their fingers. Of driving an Iron Peg into a certain part of the foot very sensible, so as to go though a bone which they call *Losso Pazzo*. Of putting them into a certain Instrument, wherein they are enclosed all but the head, and wherein a sharp thing presseth hard upon their Navil. Of pouring in through their Nostrils water mixed with Lime. And of some other kinds of cruelties which I need not mention.

mention. But the Pulley or stretching Rack is that which is most generally and frequently used, and which their Writers most approve. I praise God I never saw it, but in general they describe the manner of it, thus :

After his cloths are pulled off, who is to be tortured, (which is good as they say against *incantamenta*, Spels and Witchcrafts, which are very frequent in Popish Countries, and which are pretended so to num some Criminals that they feel not the Torture) they put afterwards upon him or her a thin garment of linnen very streight to his limbs. Then with small cords they tie his hand behind him, Wrist and Thumbs, so hard that the blood gusheth out, and put them upon a hook, which a rope draws up, and hangs him into the air. Then they put weights to his feet, less at first, and bigger afterwards, till they almost dismember him. Then they pull him up as high as the Judges, who sit by, are pleased to appoint; they shake him and pull him down, as the Inquisitors direct, and keep him thus stretched and hanging as long as they command. The while they put questions

to

to him, and the Register sets down his Answers. But in the Books that treat of these matters, I find this caution inserted, that in questioning the Tortured, they should not at all be particular, nor ever ask him expressly what they would have him say: But insist only upon generals, that he would speak the truth, and reveal all he knows, lest (say they) the greatness of his pain extort from him a false confession, and his impatience make him say any thing, that the question should prompt him to.

Jul. Clarus and *Laur. Arnoldus* direct that the Prisoner should neither eat nor drink for ten hours together before he be tortured, that being more faint and sooner tired, he may sooner confess, and that clear from fumes, he may remember and speak his mind more plainly. For what he speaks in the Torture is a good proof in Law against himself or others, except he presently retract it, which as soon as he is took down they read his confession to him.

I find by cautions in several Authors that some weakly, tender Heretics, not able to bear the pain of it,
die

die in the torture, and some of them find great fault with it, and in that case accuse those Tortures of cruelty. But however they all own, that it is much worse to endure the torture, than to have both hands, or any part of the body cut off.

SECT. III.

Of repeating the Question.

IT is seldom that once serves the turn, and therefore the Judges must not be satisfied with what the Prisoner saith the first time he is racked. They have taken great care that Hereticks should not go so peaceably out of the world. And therefore the same Rules of theirs, that appoint that in the case of Heresie the Inquisitors should be prone and ready to use the torture: appoint also that he should frequently repeat it. Heretical pravity is a subtil and secret poison, which lies in the closest recesses of the Soul, and is apt to stick, one bitter potion will not fetch it up, they must repeat the Dose. Therefore when the man is taken down, and they are

clothing

clothing him again, they must insert this clause into the Process. of what hath been done, *Animo tamen illum torture iterum subjiciendi, quatenus opus sit*; that now they release him with a design to put him again to the same torments, as long as there is need.

And so the poor Wretch, not able to move himself, is carried to his Den with this comfort, that as soon as his disjoyned bones are knit again, and he is capable of relishing the same pain, he shall be sure to hear of the good Fathers, who now will let him alone, but not forget him. But I must not forget to say, that whilst he hangs in the Sling with his weights at his feet, those great searchers of truth, the Inquisitors, *Positis coram eo dirioribus instrumentis torture*, having set before him more direful Instruments of torture, give him to understand by this formal sentence, that they will make use of them the next time. *Nos Inquisitores, &c. assignamus tibi N.N. diem talem, ad quæstiones continuandum, ut ex tuo ore proprio, veritas ulterior eruatur, &c.* “We N. N. Inquisitors, &c. do assign to thee A.B. such a day to continue to torture thee, that
“ from

“from thine own mouth we may get
 “more of the truth.

Indeed in some of these Sentences I find the name of the Bishop inserted: but that is only a *pro forma*, for properly it is his substitute, who is, or is supposed to be then present, and who being sworn to secrecy, and to obedience to the Inquisitors is altogether their Servant and their Officer, as are all the rest of them that attend the *Holy Office*. But for all *Padre Paolo's* moderation, and his blaming the exorbitancies of that Court, I doubt not but at *Venice* it self *Lutherans* or *Calvinists* would be as hardly dealt with, as any where else, and that their mixt Inquisition half Ecclesiastical and half Secular would be near as severe to real Hereticks, though likely Roman Catholics be not so much endangered and oppressed by it, as in other places. I am sure that with publick allowance the most bloody Directories of the Inquisition, and the cruellest Books against Hereticks are Printed at *Venice*. And that for all their own *Patricians* be said to be impowered by the Republick to inquire against Heresie, the
 Canonists

Canonists on all hands make it a maxim, *Inquisitores à quocunque eligentur, semper ab Apostolica sede habent auctoritatem immediate.* "That whoever chuseth
"or nominates Inquisitors, they always
"have their authority immediately
"from the Roman See.

However where the Pope is powerful enough Inquisition is in full force, and there he hath taken care that Hereticks shall find little of mercy, but that they shall suffer as much as possibly they can. And therefore let them acknowledge or invent what they will, still they may be tortured further, *in caput alienum*, to discover other Hereticks, or still to say more than they have said. There are Decrees of Paul IV. and Pius V. *Quoscunque reos, convictos, & confessos de Hæresi, pro ulteriore veritate habenda, & super complicibus fore torquendas, arbitrio dominorum judicium.* "That all that were
"guilty, convict of Heresie, or had
"confessed it, should at the pleasure of
"the Judges be tortured again and
"again, to reveal their Accomplices,
"and make a further confession. And this is enforced and pressed by a Decree
of

of the Congregation of the Inquisition, July 28. 1569. And thus the misery of their unhappy Prisoners, is prolonged as long as they please.

CHAP. XI.

Of reconciling and dismissing Penitents.

BUt the comfort is, that at last there is an end of their sufferings. After all the cruel and tedious Formalities of the Holy Office, the Process comes to be fully formed, and the Inquisitors to be willing to determine the whole matter, and to give a definitive sentence, and then such as have proved themselves to be sound Catholicks, and to have only been indiscreet, and failed in lesser matters, are to be acquitted by being put to Penance. For it is observed, that never none come out without some infliction; if they are not tortured within, yet when they are released they must suffer something grievous, and bear ^{some} marks

marks of the just severity of that strickt and inflexible Court, who must not be supposed ever to have proceeded against any, without very good grounds. And it is hard if they should want them, when their Repertories and Rules appoint that they shall not go without punishment, *who act or speak any thing that hath a smack of Heresie, though it were by anger, or a slip of the tongue, in a fit of drunkenness, or even in a dream. Proferens hareticalia per iram vel ebrietatem, per somnum vel lubricum linguæ, puniendus, &c.* And A Paramo tells the Story of a melancholy Hermit, who came and confessed to the Inquisitors some Idle Heretical fancies that had come into his head, for which they made him do a very strict Penance.

But for them that were really infected with Heretical pravity, and have been converted by the convincing reasons of sharp Tortures, and a hard imprisonment, the mercy shewed them commonly is to immure them, sometimes send them to the Gallies, or make them wear the *San benit*; But the Law is, where the Pope is Master, *Hæreticus*
L *rediens*

rediens ad Fidem non evadit nisi pœnam mortis. "That by returning to the
 "Catholick Faith, an Heretick avoids
 "only the punishment of death. All
 other Penalties appointed for Hereticks
 may be laid upon him, only he is not
 delivered up to the S.ular power to
 be burnt; he is taken in again into the
 Lap of the Church, and remains under
 the kind direction of the Inquisitors,
 who will take great care that he may
 not relapse into Heresie.

SECT. I.

*Of the Cautions of the Friars when they
 absolve an Heretick.*

WHEN the day comes that the
 Friar Inquisitor is pleased to
 give decisive sentence in favour of a
 Prisoner, which is commonly done at
the Act of Faith, or their publick
 Affizes. Then is he brought forth,
 and an Officer of the Court reads his
 charge and his conviction, which is
 what they please to say, for the Pri-
 soner must not dare to speak one word
 for himself. After that it is declared
 how

how it hath pleased God to bless with success the Inquisitor's endeavours in bringing back the stray Sheep into the Fold, and how that the repenting Heretic, who had been held in the chains of Satan, doth now see and bewail the greatness of his crime, and begs to be untied from those bonds of Excommunication, and all other Censures, wherewith he was tied, and to be, upon any terms re-admitted to be a member of the Church, which request of his they readily accept and grant, out of their great inclination to mercy, they never desiring the death of a sinner, but only that he may be converted and live.

After this, or such a fine Preface, he is absolved in form, if he was not before he came out of their Cloysters; and then they pronounce his Sentence, and after the publick solemnity ended, bring him to the Monastery back again, that he may have his Penitential Letters, and be fully instructed how to behave himself for the future.

For by their Popes Bulls, and by the Inquisitors Laws, a man that hath once come into their hands, is never wholly freed

from them but by death, they may still aggravate his Penance or Punishment as they please, they may at any time take his cause in hands again, and have him brought back into their Prisons. They may swear whom they please, to have an eye upon him, to see that he wear his *San-benit*, and that he attempt not to go out of the Country.

And this they fail not to do, if they suspect the man. And however before his dismissal into the World, the Gallies, or the four Walls, they strictly swear him to secrecy, that he will never reveal to any creature any thing he hath seen or known within the Inquisition, nor any thing that hath been said or done to him. And the Inquisitors tell him the danger of it, that if he doth, he shall be taken for a relaps and Apostate, and be dealt with accordingly. Further they swear him to the Romish Faith, with some curses and imprecations, and many grievous threats, if ever he swerves from it, in any one point; and make it part of his Oath, that he shall ever discover and persecute Hereticks to the utmost of his power,
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and in his Sentence and Absolution insert this conditional clause, *Si de corde bono & de fide non ficta redieritis ad Ecclesie unitatem, & si servaveritis illa quæ vobis injuncta fuerint & mandata.*

“That they are not to receive any
“benefit by being absolved, except
“they (the penitent Hereticks) re-
“turn to the unity of the Church with
“a good heart, and an unfeigned faith,
“and obey what shall be enjoined and
“commanded them.

All these Cautions and Securities duly observed and taken, out goeth the trembling Wretch, resolved to be so zealous a Roman Catholick, as never to come there again by being suspected. But some, if before they had known the truth, and cowardly denied it, become so perplexed and uneasie, that they relapse into Heresie, and venture the severities of the Inquisition, and think it easier to be racked and burnt, than to bear the accusations and reproaches of their Consciences, and venture an eternal Hell.

SECT. II.

Forms of Sentences.

THe Forms of Absolution and Reconciliation you have in the *Pontificale*, and of them I have said enough already; there is only this difference, that here the Inquisitors make more use of the Rod, they have in their hands, and that the Penitents the day before *the Act of Faith*, were shaved beard and hair, and that at the solemnity, they in *Sicily* are clothed in black; every where they hold lighted Torches in their hands, and are mightily sprinkled with Holy Water, have hanging Ropes about their Necks, and that sleeveless Coat on, with Crosses before and behind, which they call the *San-benit*.

I set down before, treating of the *Waldenses*, a form of Sentence against such as are immur'd, or laid up to live and die upon bread and water in a Dungeon betwixt bare Walls. As for them that are enlarged, and only must wear the *San-benit*, they are thus senten-

sentenced. Nos N. N. Inquisitores Hæreticæ pravitatis, &c. vobis ad unitatem Ecclesiæ reducere volentibus, abjurata prius omni hæretica pravitate, imponimus & injungimus pro pœnitentia duas cruces crocei coloris, duorum palmorum in longitudinem, unam antè, alteram posterius, in omnes vestes præter Camisam, in & extra domum portandas, renovandas si rumpantur vel deficiant; item injungimus vobis peregrinationes & visitationes Ecclesiarum N. W. & alia quæ literæ pœnæ vestræ, quæ vobis concedentur, plenius continebunt, &c.

“ We N N. Inquisitors against Here-
 “ tical Pravity, &c. willing to reduce
 “ you N to the unity of the Church,
 “ you having first abjured every Here-
 “ tical Pravity, do appoint and enjoyn
 “ you for penance to wear upon all
 “ your garments behind and before two
 “ Crosses of yellow colour, one foot
 “ in length, and that within or without
 “ doors you never appear without
 “ them, that when they are worn out
 “ or broke, you take care to renew
 “ them. That in Pilgrimages you visit
 “ such and such Churches; and duly
 “ perform all other things contained
 L 4 “ more

“ more at large in that Letter of Pen-
 “ nance which we shall give you, &c.
 “ still reserving to our selves, and to
 “ our Successors in this Office, full
 “ power to increase, to lessen or to
 “ change the Penance here imposed to
 “ you. Given, &c.

Those Letters of Penance which are given to the reconciled Penitents, and which they are sworn to observe, & ever to carry about with them, that they may know what they must abstain from, and what they must do, differ according to the several restraints or impositions which the Friars are pleased to lay upon their Converts. Thus St. *Dominic* their Founder set them their Copy, which they still follow.

Omnibus Christi Fidelibus ad quos præsentes literæ pervenient, Fr. Dominicus Oxoniensis Canonici, prædicator minimus, salutem in Christo. Autoritate Domini Ab. Cisterciensis Apost. sedis Legati, qui hoc nobis injunxit officium, reconciliavimus præsentium latorem Pontium Rogerium, ab Hæreticorum secta Deo largiente conversum, mandantes in virtute præstiti Juramenti ut tribus Dominicis vel festivis diebus ducatur à Sacerdote nudus
in

infemoralibus, ab ingressu villæ usque ad ingressum Ecclesiæ verberando. Injungimus etiam ei ut à carnibus & ovis & caseo, seu omnibus quæ à carnibus trahunt originem abstineat omni tempore, excepta die Paschæ & Pentecostes, & die Natalis Domini, in quibus ad abnegationem erroris pristini præcipimus ut eis vescatur. Tres quadragesimas anno faciat, à piscibus abstinens; tribus diebus in hebdomada semper à piscibus & ab oleo & vino abstinere & jejuna, nisi corporalis infirmitas vel æstatio laboris exegerint dispensationem. Religiosis vestibus induatur tum in forma, tum etiam in colore, quibus in directo utriusque papillæ singulæ cruces parvæ sint assutæ. Quotidie si opportunum fuerit Missam audiat, & diebus Festivis ad vespertas in Ecclesiam pergat; alias horas tam diurnas quam nocturnas, ubicunque fuerit, Deo reddat, scilicet septies in die decies Pater Noster dicat, media nocte vigilet. Castitatem observet, & mane apud Cererim villam, chartam istam Capellano suo, per singulos menses ostendat. Capellano etiam præcipimus ut de vita ejus curam diligenter habeat, quod si ea observare contempserit, tanquam perjurum & hæreticum & excommunicatum ipsum habere præcipimus, &c.

“Frier

" Frier *Dominic* the least of Prea-
 " chers, to all Christs faithful people to
 " whom these presents shall come, greet-
 " ing in the Lord. By the authority of the
 " Cistercian Abbot, who hath appointed
 " us this Office, we have reconciled the
 " Bearer of these presents *Pontius Ro-*
 " *gerius*, converted by Gods blessing
 " from his Heretical Sect, charging and
 " requiring him by the Oath which he
 " hath taken, that three Sundays or
 " three Festival days he be led by
 " a Priest naked from his Shoulders
 " down to his Drawers, from the com-
 " ing into the Town unto the Church-
 " doors, being whipt all the way. We
 " also injoyn him, that he abstain at all
 " time from Meat, Eggs, Cheese, and
 " all things that proceed from Fieeth,
 " except on the days of *Easter*, *Whitson-*
 " *tide*, and *Christmas*, on which days
 " we command him to eat flesh for a
 " denial of his former error. We Will
 " that he keep three Lents in one year,
 " abstaining even from Fish. And that
 " he fast three daysevery Week always,
 " refraining from Fish, Oyl, and Wine,
 " except bodily infirmity, or hard la-
 " bour in Harvest-time, require a
 " dispen-

“ dispensation. We will have him wear
 “ Friars Coats with two small Crosses
 “ sown on his two breasts. Let him
 “ every day hear Mass, if opportunity
 “ may serve, and on Holy days let him
 “ go to Vespers to Church. He shall
 “ observe all the other Canonical hours,
 “ by day and by night, where ever he
 “ be, and shall then say his Orisons,
 “ that is, seven times a day he shall say
 “ ten *Pater Nosters* together, and twen-
 “ ty at Midnight. Let him altogether
 “ abstain from his Wife, and every first
 “ day of the month, let him shew these
 “ our Lettersto the Curate of his Town
 “ of *Cererim*, whom we also command
 “ to observe diligently what kind of life
 “ this Bearer leads. Whom if he
 “ should neglect to observe these our
 “ Injunctions, we declare to be perju-
 “ red and Excommunicate, and will have
 “ him taken for such, &c.

The Penitent thus dismissed, where
 the Popes Canons are in force, loseth
 all that he had, his Family is disgraced,
 and his blood is tainted, as though he
 had committed High Treason. And if
 it be enquired, why they that in other
 cases are so indulgent to Sinners,
 give

give them Absolution upon such easie terms, should in this tie upon them such hard Penances, and be so severe. The answer is plain and easie, that the Crime of Heresie goeth very far beyond all others, in hainousness and enormity, as by good authorities I shall soon make appear.

CHAP. XII.

*Of the Condemnation of Hereticks
that are to be burnt.*

IF a man prosecuted by the Inquisition, or thus reconciled by it, attempts to flee and be taken, he is a fugitive, by a great mercy they may immure him: but if they smell out any Heretical Pravity in the case, then must he be burnt, he is taken for obstinate or relaps. And so likewise if he lets his tongue loose, and doth tell tales out of the School; if he disobeyes the Commands of the Inquisitors; if he again by word or deed declares he hath still some inclination towards Heretical Pravity;

Pravity ; or if, notwithstanding all their pains to instruct him better, he still persists in the profession of what they call Heresie ; in all these cases where they judg a man Relaps or Contumace, he never comes out of their Dungeons but to be tied to the Stake.

Nothing is more displeasing to him than the constancy of a true Christian, who heartily makes confession of all the Articles of the Christian Faith, and declares his resolution to die in and for that Catholick & Primitive Faith against the errors and Innovations of the Church of Rome. After they have as much and as long as they could exercised their cruelties against him, and endavoured thereby to bring him to an abjuration of his Faith ; then if that doth it not, his Wife and Children and nearest Friends are to be sent for, to try whether they can move him and soften his heart, (as their Directories appoint.) If this also be ineffectual, then he is declared convict, and must die without redemption.

Yet saith Carena and others, *Promissio impunitatis Relapso, non tenet iuramentum qui promisit* : " They may tempt him
" with

“with promises of life and impunity,
 “to make him discover or renounce,
 “without being obliged to performance. His present life being forfeited, they may do and say what they will for the benefit of his soul.

But it is a judged case, as *Nub. Eimericus* proves, that when a man hath persisted so long in his Heresie, he is never to be trusted, and that though he would profess himself a Roman Catholic, yet he is to be delivered to the Secular power. And *Dell Bene* is very express, *Nec debet ad pœnitentiam admitti qui convertitur jam prolatura sententia, &c.* “That he that is converted
 “when sentence is ready to be given,
 “must never be admitted to any kind
 “of Penance: and that after his Sentence his fate is yet more irreversibile. They may release him of his Excommunication, but yet he shall burn.

All Relaps and Impenitent Hereticks are excommunicated and devoted to damnation before they be delivered up to the Secular power. And afterwards, when the great day comes, which they call *the Act of Faith*, and the
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People are to see the sport, and to be made sensible how vile and odious Hereticks are in this world, the Prisoners are brought out into a publick place, commonly into a Cathedral Church. The Penitents bedeckt as I have said before. The Relaps and Impenitents in a more horrid dress, with Devils painted upon them, and blasphemous expressions writ about their head, which the crowd is to think they have said. Their tongue is tied, that they may not say one word, and that by a prudent provision, *lest they should offend the Ears of the by-standers with their impious Blasphemies*, as their Doctors have it; *Alligata lingua, ne impiis blasphemis offendat astantes*. But we could give another reason for it, that know what we Hereticks would be apt to speak in that case.

However in those Countries, it goes down with the ignorant Vulgar, who are taught, above all things, to have the greatest abhorrence and detestation for what their Guides call Heresie, and to believe the worst of things of those that are called Hereticks. So that they that are brought to die find little pity
among

among the People, and the Inquisitors may lay to their charge what they please, without fear of being disbelieved or disproved. One of the Inquisitors makes a discourse, wherein is summarily rehearsed the Crimes of the Prisoners, and the Proceedings of the *Holy Tribunal*, and that being ended, they are degraded that were Priests, or of any inferior Order, according to the Form in the *Pontificale*, and then Sentence comes to be pronounced; the condemned Hereticks are delivered up to the Secular Judg; and for a conclusion the Inquisitors very bountifully give Indulgences to the good Catholick people who assisted at the solemnity, and then return to their Monastery, to prepare sport for the next *Act of Faith*.

SECT. I.

A Sentence in some Relapses.

—*Tanquam Canes ad vomitum redeuntes, culpis veteribus novas superaddere non verendo, nec divinum juramentum metuendo, & in abjuratam heresim relabendo,*

relabendo, per hoc se falso & fictè conver-
 sos & impænitentes ac de tam incorrigibili
 crimine incorrigibiles se ostenderunt ma-
 nifeste, necnon omni gratia, misericordia
 & audientia tanquam Relapsi fecerunt se
 indignos, ita ut promissis & juramentis
 suis nulla sit de cætero fides penitus adhi-
 benda. Nos præfati Inquisitores N.N. &c.
 communicato consilio multorum bonorum
 virorum peritorum tam jure Canonico quam
 civili, & Religiosorum plurimorum discre-
 torum, Deum habentes præ oculis, & or-
 thodoxæ Fidei puritatem, sacrosanctisque
 Dei evangeliiis positis coram nobis, ut de
 vultu Dei nostrum prodeat judicium, &
 oculi nostri videant æquitatem, prædictos
 N. N. &c. in hac die præfenti ipsis ad
 audiendum sententiam peremptorie assig-
 nata, dicimus & per sententiam in his
 scriptis declaramus Relapsos esse in Hære-
 sim abjuratam, & cum Ecclesia ultra non
 habeat quod faciat, Relinquimus eosdem
 N. N. Curia seculari, eandem affectuose
 rogantes, prout suadent Canonica san-
 ctiones, ut illis vitam & membra illibata
 conservet. Data, &c.

After a Rehearsal of the former Pro-
 cess, Reconciliation, and Penance, and
 the usual formalities, then it follows,

M

"Return-

“ Returning like Dogs to their vomit,
“ without fear of their sacred Oath, or
“ of adding new crimes to the former;
“ falling again into the Heresie they had
“ abjured before, they have made it
“ appear that their conversion was
“ false and feigned, and have declared
“ themselves Impenitents, incorrigible of
“ the most incorrigible crime of Here-
“ sie, and have rendred themselves un-
“ worthy of all grace and mercy, and
“ of ever being heard, so that hence-
“ forth no faith at all can be given to
“ their Oaths and Promises. Wherefore
“ we N. N. Inquisitors, &c. with the
“ counsel and advice of many good men
“ learned in the Law, and of many dis-
“ creet Friars, having set before our
“ eyes the glory of God, and the puri-
“ ty of the Orthodox Faith, and having
“ put before us the holy Evangils, that
“ our Sentence may come forth from
“ the presence of God, and our eyes
“ may look on the thing that is equal,
“ do say and declare by this Sentence
“ here written, that the foresaid N. N.
“ (to whom we have peremptorily
“ assigned this day to receive their Sen-
“ tence) are Relaps into Heresies ab-
“ jured

“jured by them before; and now the
 “Church having no more what to do
 “to them, we leave the said N. N. to
 “the Secular Court, begging of it
 “affectionately, as we are directed by
 “the Canonical Sanctions, that it would
 “so deal with them, as to preserve
 “them sound life and limb, &c.

This Sentence pronounced, the condemned Prisoners are delivered up to the Civil Officers, who for all the hypocritical Prayer of the Inquisitors, are obliged to burn them, and without fail ever do it. And if they should not, they would be excommunicated, and prosecuted with the utmost rigour. *Del Bene*, and all their Doctors prove it even by Papal Constitutions, *That the Church hath power to put obstinate Hereticks to death. Sed Ecclesia non solet hanc potestatem exequi per ministros ecclesiasticos, sed per seculares. Nec debet nec potest Judex secularis Hæretico damnato pœnam remittere, sed omnino debet illi statim inferre, juxta Text, &c. alias ut hæreticorum fautor punire potest.* “But
 “the Church useth not to execute that
 “power by Ecclesiastical, but by Secu-
 “lar Officers. And the Secular Judge

“neither should nor may remit the pe-
 “nalty to the condemned Heretick, but
 “is obliged forthwith to inflict it upon
 “him, according to the Texts — of
 “the Canon Law. Else he may be
 “punished as a Favourer of Hereticks.
 Nay, they ingeniously bring a Scripture
 Text why Hereticks should be burned,
 and that is because our blessed Saviour
 said, *Job. xv. 6. If a man abide not in*
me, he is cast forth as a branch and is wi-
thered, and men gather them, and cast
them into the fire, and they are burned.
 And Canonists are very prolix in pro-
 ving that Hereticks are to be punished
 with death, and not only with death,
 but with fire, which is the most cruel,
 and not only to be burnt, but to be
 burnt alive.

Padre Paolo tells us whence proceeds
 this custom of interceding for the con-
 demned Hereticks, when they are going
 to be burnt. Mean while it may be obser-
 ved how much their kindneses & good
 words to Hereticks are to be trusted,
 who constantly pray that they may not
 lose blood or life, when they are going
 to murder them with the greatest bar-
 barity.

For as it appears, the Civil Magistrate is but an interior Officer, a Hangman to the Ecclesiastical Tribunal; he is obliged to execute the irreversible Sentence; and accordingly when the Inquisitors are pronouncing it, the fires are kindled, and all is in readiness for execution, which immediately follows.

Those Religious men and learned in the Law, whose advice is taken (as the Sentence mentions) are some Friars of the same House, who expect to be promoted one day to sit on *the Holy Tribunal*, and are trained up to it, by being sometimes *Assessors*. And some Canonists that are *Consultors* of the *Holy Office*, who by their skill in the Canon and Pontifical Law, are able to inform the Inquisitors, how far in any case they are warranted to proceed against Hereticks, suspected or proved.

SECT. II.

*A form of delivering a stubborn Heretick
to the Secular Power.*

Nos, &c. attendentes quod tu N. fuisti nobis delatus accusatus — quod tu in illis Hæresibus perstiteras multis annis in tuæ animæ detrimentum, Nos Inquisitores quibus ex officio incumberebat pravitatem Hæreticam extirpare, volentes prout tenebamur, in & super his certius informari, & videre an ambulares in tenebris an in luce, diligenter inquisivimus de prædictis, teque citantes & efficaciter interrogantes reperimus te prædictum N. infectum Hæretica pravitate, ac eandem defensionem coram nobis animo pertinaci. Sane cum præ cunctis mentis nostræ desiderabilibus cordi nostro insidat fidem Sanctam Catholicam & Apostolicam in Populorum præcordiis complantare, omni eradica hæretica pravitate, modos diversos, varios, & congruos tam per nos quam per alios adhibuimus, quatenus resilires ab Hæresibus & erroribus antedictis, in quibus steteras atque stabas, prout nunc stas contumaciter ac pertinaciter animo indurato;

indurato; Verum cum humani generis inimico tuis precordiis assistente, teque in dictis erroribus volvente & involvente, nolueris neque velis à sæpe dictis Hæresibus resiliire, plus eligens mortem animæ incur-rere gehennalem & corporis temporalem quam antefactas Hæreses abjurare & ad gremium Ecclesiæ advolare & animam lucrari, in reprobum sensum datus: ex-propter cum sis ab Ecclesiâ sanctâ Dei ex-communicationis vinculo innodatus, & merito, imò à grege domini separatus, ac participatione bonorum Ecclesiæ privatus, & Ecclesiâ non habet circa te ultra quod faciat, cum ad te convertendum fecerit juxta posse: Nos, &c. Judices in causa Fidei antedicti, sedentes pro Tribunali more judicum judicantium, Sanctis Evan-geliis positis coram nobis, ut de vultu Dei judicium nostrum prodeat, & ut oculi pro-videant æquitatem: habentes præ oculis solum Deum, & sanctæ fidei veritatem ac extirpationem Hereticæ pravitatis, hac die, hora, & loco, tibi in antea assigna-tis ad audiendum sententiam definitivam, condemnamus ac sententialiter judicamus te esse veraciter Hereticum impenitentem, & ut veraciter talem tradendam & relin-quendum brachio seculari, & sicut Hære-

“ the Holy Catholick and Apostolick
“ Faith, have by our selves and others
“ used, and caused to be used divers
“ various and proper means to bring
“ thee off from those the foresaid Er-
“ rors and Heresies, wherein thou wert,
“ and still continuest to be with an ob-
“ stinate, incorrigible, and hardned
“ heart; But now whereas at the in-
“ stigation of the Devil, who possesseth
“ thy heart, and doth more and more
“ involve and plunge thee into the said
“ errors, thou hast refused, and still
“ dost refuse to depart from the said
“ Heresies, chusing to endure the dam-
“ nation of thy Soul, and the temporal
“ death of thy Body, being given up
“ to a reprobate mind, rather than to
“ abjure thy Heresies, and save thy Soul
“ by fleeing into the Lap of the Church:
“ for this cause, thou being justly ex-
“ communicated from the Holy Church
“ of God, separated from the Lords
“ Flock, deprived from the participa-
“ tion of all Church-advantages, and
“ the Church, after all her endeavours
“ to convert thee, having no more
“ what to do towards thee: We N N.
“ the foresaid Judges in causes of Faith,
“ sitting

“ sitting upon a Tribunal as absolute
“ Judges, having laid before us the Ho-
“ ly Evangils, that our Sentence may
“ come forth from Gods presence, and
“ our eyes may look upon the thing
“ that is equal, having also before our
“ eyes nothing but the glory of God,
“ the truth of the Holy Faith, and the ex-
“ tirpation of Heretical pravity, and
“ having before appointed thee this
“ day, hour, and place to receive thy
“ final doom, we now by this Sentence
“ judg and condemn thee to be truly
“ an impenitent Heretick, and as truly
“ such to be left and delivered up to
“ the Secular Power : and according as
“ an impenitent Heretick, we by this
“ our Sentence cast thee out of the Ec-
“ clesiastical Court, and leave and deliv-
“ er thee up to the power and judica-
“ ture of the Secular Court ; earnestly
“ beseeching the said Court, so to mo-
“ derate her Sentence towards thee, as
“ that thou mayst lose neither blood
“ nor life.

CHAP. XII.

*Of the Enormity and further punishment
of the Crime of Heresie.*

Possibly some that have frequented persons of the Communion of the Church of *Rome*, and have found them courteous and obliging in their Converse, as many of them are: or some that have travelled through some Popish Countries, and have observed nothing of what I here relate, may be tempted to think that these cruelties of which we complain are Fables, or were only in the days of old, and now laid aside: and so, that our lives and fortunes would not be in such great danger under a Popish Government, as some are apt to think.

But the answer is easie and plain; that in many persons of that party, humanity and natural good dispositions out-weigh the cruel principles of their Religion, which are not approved or followed,

followed, not so much as known by numbers of them. That however, ^{here} amongst us, whatever they think, and whatever they would do, if they had power, it is not fit nor prudent they should now threaten and tell us the worst. That abroad, their greatest cruelties are acted secretly, or under a disguise; in some Kingdoms where the Popes have long reigned, they cannot now find Hereticks; and in others they are protected by secular Princes from the worst prosecutions of the Papal power. And that whatever any man may have seen or not seen, yet the decrees are fixed and in full force, and as they themselves tell us, have been executed with the utmost rigour, at all times and in all places, when and where the Popes have had power and opportunity.

It is not what this or that man knows or says, that is to be heeded, where there are Laws and standing Rules. Our danger lies in this, that by the Church of *Rome* we are declared Hereticks; that by the same Church, Hereticks are declared to be the greatest, the most wicked and vilest Criminals, who
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are neither to be pitied nor spared. That so, that Church disposeth her Members to hate us mortally, and to effect our destruction by all possible means, nay, and injoyns it, under severe penalties; and that it is so, still to this day, both in her Laws, and her practice.

What hath been said hitherto, of their proceedings against Hereticks, is sufficient to shew that they account Heresie a most heinous and unpardonable Crime, which they can never punish with too great severity in them that are guilty of it, who are not only to suffer in their persons by Racks and Fire, as hath been shewed before: but also in their Names, Goods, and Posterity, and all that belonged to them. Even the Houses where they dwelt and taught, are to be thrown down or burnt to ashes. *Del Bene* and former Canonists are very express in it, and have Papal Decrees for it. And their Sentences in this case are of this tenor.

Nos Fr. — Inquisitores, &c. attendentes constitutionem Apostolicam super hoc editam, necnon & facti enormitatem — habito super hoc cum sapientibus & peritis

peritis consilio, auctoritate qua fungimur, prædictas domos cum suis appendiciis pronunciamus in his scriptis per definitivam sententiam & mandamus funditus diruendas, & ipsarum domorum materiam, nostro arbitrio comburendam, seu alias, piis usibus applicandam. Itaque de cætero nulla habitatio, seu reedificatio aut clausio ibi fiat, sed loca inhabitabilia, inculta & inclausa semper existant, & sicut fuerunt receptacula perfidorum, sic ex nunc sordium perpetuo loca fiant. Quosunque autem contradictores seu rebelles, necnon eos qui reedificare seu colere, aut claudere præsumpserint dicta loca, vel ad hoc scienter præstiterint consilium vel favorem, in his scriptis excommunicationis vinculo innodamus, &c.

“ We Friars N. N. Inquisitors against
 “ Heretical pravity, &c. Considering
 “ the Popes Constitution about this
 “ matter, and the enormity of the
 “ fact, and having conferred about it
 “ with learned and skilful men, do now
 “ by our authority, in a definitive Sen-
 “ tence, by these presents, pronounce
 “ and command that the said houses,
 “ houses, with all their appendages,
 “ shall be utterly ruined and levelled
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“ with the ground, and that the Mate-
“ rials of them shall, according to our
“ pleasure, either be burnt, or other-
“ wise bestowed upon pious uses.
“ Therefore let henceforth no dwelling
“ house, building, or enclosure be made
“ there, but let them be wild and de-
“ solate places, receptacles to the worlds
“ end of dung and nastiness, because
“ they have been the Mansions of per-
“ fidious persons. And here by these
“ presents we excommunicate all that
“ shall oppose or infringe this our Sen-
“ tence, and all that shall presume to
“ rebuild, inhabit, or inclose the said
“ places, or that shall any ways promote
“ or advise it. Given, &c.

SECT. I.

Of the vileness of Heretical pravity.

SEveral Authors have observed with
Padre Paolo, who gives many in-
stances of it, in the first Chapter of his
History of the Inquisition, that the Pope
makes a gin of the notions and defini-
tions of Heresie, and makes his Laws
and Declarations about it serve the
ends

ends of his ambition and covetousness; giving the name of Hereticks, not where it is really due, but where he is displeased, desirous to conquer, or to ruin his enemies. Heretical pravity in the Romish sense, is a thing of which a man may be guilty without his will, and without his knowledge: and yet a thing which makes him the worst of Traitors against the Majesty of Heaven; which exposeth him here (if the Popes power can reach him) to all the misery that a human Creature can suffer, and hereafter to damnation. It is not to be thought what Popes and Papalins have said on this subject: and had they not declared us Hereticks, we should have been tempted by what descriptions their Writers generally make of Hereticks, to believe them to be the most horrid and pernicious Monsters in the world.

A Paramo p. 333. having rehearsed some of the wicked pranks of the Anabaptists in Westphalia takes occasion from thence thus to describe all Protestants. Vides plane, Lector, qualia esse soleant hereticorum opera, qui semel exuti Catholicam fidem, omnem cum ea humanitatem, & quod

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quod proprium est hominis rationem pariter abjecisse videntur, super induentes cum impietate sævitiam, præ se ferentes imaginem ejus cujus affiantur spiritu, & quo geniti esse noscuntur, diaboli. — Præter infinita damna quæ exitiosa ista prodigia in orbem terrarum invexerunt, illud certe haud minimum est, quod ipsam naturam corruerunt, & laudabiles quarundam nationum mores ita perverterunt atque in pejus permutarunt, ut multi qui ante casti & pudici erant, temperati ac pene frigidi, ex istorum doctrina flagitiosissima atque profligatissima, sicut quibusdam libidinis facibus inflammati. — Enimvero sic inter Hereticos impura libido & nequitia plerumque perverit ad summum ut audeant per impudentiam summam pro virtutibus vitia venditare, quod à protestantibus fieri palam videmus, &c.

“ Such use to be the deeds of Here-
 “ ticks, who with the Catholick Faith
 “ cast off all humanity and reason, and
 “ becoming most cruel and impious, bear
 “ the image of the devil, of whom they
 “ are born, and by whose spirit they
 “ are acted. And this is none of the
 “ least mischiefs which Hereticks, those
 “ pernicious Monsters have brought
 N “ into

into the world, that they have corrupted nature it self, and so depraved and changed for the worst the good manners of some Nations, that they have made them infamous brutes in all lasciviousness, who before were exemplary for their chastity and temperance. — for generally among Hereticks, impure lusts and base villanies reign in such a degree, that by the highest impudence, they own and commend their own vices, as virtues, as *Protestants* do publickly.

There is so much of this in most of their Writers, especially in them that treat of Heresie or the Inquisition, that I need not multiply quotations. Only I shall add from the same Author, p.268. that upon this he grounds the mighty usefulness and necessity of the *Holy Tribunal*. *Quæ eo magis necessaria, quo majores calamitates atq; majorem perniciem affert horrenda & detestabilis heresis, quæ adeo funesta ac perniciofa est, ut non solum Beatitudinis jure sicut cætera peccata lethalia, privet, sed etiam in causa sit, cur heretici capite & bonorum jactura plectantur, atque tam ipsi quam eorum posteri officiis & honoribus priventur, libri ab*
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eis compofiti prohibeantur, & infami veste à cæteris diftinguantur.

“ The greateft of calamities and
“ ruines brought in by that horrid and
“ deteftable plague which we call Here-
“ fie, demonstrate how neceffary Inquifi-
“ tion must be. For fuch is the guilt of
“ Heresie, fuch the funest and pernicious
“ nature of it, that it not only deprives
“ men of eternal happinefs, as other
“ mortal fins, but also is the juft cause
“ why Hereticks are punished with
“ lofs of goods and life, why their
“ Books are forbid, they and their
“ Children are deprived of all honours
“ and dignities, and they are distin-
“ guished from others, by that infamous
“ Vest which they call *San-benit*.

Now if any man should ask, what is
then an Heresie, which they make so
wicked and so criminal, after all these
hard words and hard usages, they will
say, that *it is an error in the Understand-
ing, with obstinacy in the Will.* That is,
that a man will adhere to what he is
persuaded to be truth, though others
deny it. This, one would think, should
not be so heinous, nor so dreadful as
they make it; but then the matter is

that which offends them most. *Heresis est circa pertinentia ad fidem, vel contra determinationem Ecclesie, de rebus ad fidem vel ad mores pertinentibus.* This is their usual definition of an Heresie, "That it is about matters of Faith, or "against the determinations of the "Church, concerning what we should "believe, or what we should do. And so here comes their Romish Creed, which you have p. 4. And here they bring in, (as they have strength and opportunity) all Papal Constitutions and Decrees. And their Canon Law saith, *Hæreticus reputatur qui statutum summi Pontificis justum, venerabiliter non recipit*; "That he is reputed an "Heretick who doth not reverently "obey the just Laws of the Pope. And that they are all so, the *Jus Pontificium* is very peremptory and plain. *Papa si aliquid facit quod videtur injustum, ubi nos non possumus rationem assignare, nihilominus justum est.* And the Gloss. *Papa quod approbat, non licet alicui reprobare.* "That whatever the Pope "doth is just, though it seems other- "wise, and we can give no reason for "it: and that it is not lawful for
"any

“any to reprove what he approveth.

So that the great Heresie of all, is to oppose the Popes Will in any matter, or upon any account; hence comes the great malignity of Heretical opinions and practices. And for all they charge Hereticks with such vile immoralities, that one would think the very sight of them should create horror in the Beholders, yet they tell us plainly, “That though they live well, yet they shall be damned; and that they are the more to be shunned and hated. *Institut. Cathol. de extirpandis Her.* p. 227. &c.

The same Author propounding a learned doubt, *Cur non liceat hereticis tutos esse in provincia ubi crimen non admiserunt, cum id cæteris facinorosis liceat?* *Jac. Simanc.*
“Why Hereticks are safe no where,
“whereas other Malefactors are not
“prosecuted in those Kingdoms where
“they have not committed their crimes?
gives an answer to it which fully enough declares the pravity and deformity of the crime of Heresie: but it is too long to be transcribed. I shall only add at present, out of him and others,

how Hereticks are to be handled according to their demerits.

SECT. II:

Of several Inflictions upon Hereticks.

THe Wit and Invention and Policy of *Rome* hath appeared in nothing more than in her methods and proceedings against such as have disputed her absolute sovereignty in all things. Nothing is left unattempted that can depress and ruin them: and her making them Hereticks, *i. e.* most impious Prevaricators against Religion, hath been an effectual means for the destroying of them. This hath ingaged the zeal of the *Vulgar*, (all men counting Religion most Sacred) and hath been the white Veil, wherewith she hath covered her blackest Designs. So we find the *Romish* Party, when they treat of these matters, laying all possible Aggravations upon what they call Heresie: and making it the greatest Treason and Rebellion against Heaven, infer from thence, That it being the most publick and most heinous crime,
all

all Christs Subjects, who are concerned for his honour, are bound to prosecute and revenge it. The *Jus Pontificium* and the *Canonists* have this frequently : *Illius dissimulare non debemus opprobria, qui probra nostra delevit : & si contra homines illata blasphemia impune non transeunt, multo magis qui ipsum salvatorem nostrum blasphemat, dignus est supplicia sustinere.*

Accordingly they have writ, decreed, and inflicted on those whom they have pleased to call Hereticks, that even after their death their bones should be took up and burnt with this preamble in the Sentence, *Attendentes quod crimen hæresis propter suam immanitatem & enormitatem, non solum in vivis, sed & in mortuis, per jura promptissima debeat vindicari, Nos N. Inquisitores, &c.* " Considering that the crime of Heresie is " so vast and enormous, that with the " speediest justice it ought to be punished, not only here on the living, " but even in the grave on them that " are dead, We therefore N. Inquisitors, &c. As Hereticks have no shelter when dead, so living every man is bound to accuse them. *Quisquis tenetur*

Hæreticum non tantum denunciare, sed etiam accusare; which they prove out of *Dent. Chap. 13. Ver. 6, 7, &c.* without any exception of Parents, or nearest Relations, as may be seen at large in the Authors I shall cite; who go yet further, and prove by holy Scripture, and other Authorities, even by Popes Constitutions. *Propria autoritate cunctis Catholico licet hæreticos capere, & bonis suis expoliare, & impune occidere*; "That every Catholick may lawfully apprehend Hereticks, spoil them of their goods and kill them.

So many of them say, that a Priest may break the Seal of Confession, to reveal an Heretick, *Quia ille non agit penitentiam, & quia tali non est fides servanda*; "Because no faith is to be kept to an Heretick, and because, he remaining impenitent there is no Sacrament of Penance.

Item, *Civitas tota potest igne destrui, quando in ea plures Hæretici.* "That a whole City may be burnt down, when Hereticks in it are too numerous, which is proved by *Dent. 13. 16.*

Item, *Contractum aliquem vel pactum validum Hæreticus celebrare non valet,*

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Et obligatus hæretico etiam cum juramento ipso facto liberatur. "An Heretick can
"make no Contract of any worth, and
"any engagement or promise made
"to him, is void and of no force,
"though it were confirmed with an
"Oath.

Item, *Hæreticus, excommunicatus majori excommunicatione, Et quilibet infamis, contra hæreticum admittuntur in testes, in fidei favorem.* "Hereticks,
"excommunicated persons, and the
"most infamous, are admitted to be
"Witnesses against an Heretick, in fa-
"vour to the Faith.

Item, *Qui sepelit mortuum excommunicatum, in excommunicationem incidit, etiamsi tantum syndone tegat.* "He falls
"under Excommunication that buries
"an excommunicated person, or but
"puts him up in a Winding-sheet.

Item, *Hæreticus ipso jure est excommunicatus, traditus Satanae ut ab eo tor-
queatur, Et eandem potestatem habet dia-
bolus in excommunicato, quam rusticus in
pecore suo.* "An Heretick is excommu-
"nicate by the Law, without a Sen-
"tence, and is delivered up to Satan
"to be tormented, and the devil hath
"the

"the same power over him, as the Farmer over his Cattel.

Item, *Hæretici sunt deterioris conditionis quam Juedi.* "Hereticks are in
"a worse condition than Jews.

Item, *Papæ neutiquam obediendum si aliquid præcipiat, quod sit in favorem Hæreticorum.* "The Pope is not to be
"obeyed, where he commands any thing
"in favour of Hereticks.

Item, *Sola voluntas vel cogitatio puni-
tur in crimine Hæresis.* "The Will
"alone, or but the Thoughts, without
"any outward Act, is punished in the
"Crime of Heresie.

Item, *Quamvis sit Hæresis crimen Capitale, & pœnam sanguinis irroget, in eo tamen neutiquam transigere vel pacisci licet, quod talem offensam nemo nisi solus Deus remittere possit.*

"Though Heresie be a Capital
"Crime, which incurs the shedding of
"bloud, yet there is no pardoning of
"it, nor no treating about lessening of
"its punishment, for it is such an
"offence as none but God can re-
"mit.

Item, *Quia Hæreticus est hostis communis, ideo licet cuique illum propria*
authoritate

authoritate occidere, à fortiori capere.

"An Heretick being a common enemy,
"it is lawful for every one to kill him,
"much more to take him.

Item, *Delictum Heresis etiam igno-
ranter prolatum gravius est quam dolosum
homicidium.* "An Heretical word

"spoken through ignorance is a more
"grievous crime than wilful murther,
"murther, because the Heretick sets his
"face against heaven.

Item, *Heretici tanquam animalia ve-
nenosa & pestifera, antequam virus evo-
mant sunt puniendi.* "Hereticks, like
"Serpents and Toads, must be punished
"before they spue their venom.

And saith the Popes *Extravagants*,
*Heretici primo sunt admonendi, post oc-
cidendi; & Heretici utiliter patiuntur
quod Catholici utiliter inferunt.* "Here-
"ticks must first be admonished, and
"then killed. And it is profitable for
"them to suffer, what of duty Catho-
"licks inflict upon them.

Volumes of Collections might be
made of this. That Hereticks may in-
joy nothing of those rights and privi-
ledges that belong to human Creatures,
and that they must be afflicted and
destroyed,

destroyed all manner of ways. But I shall conclude this, with one instance of the mighty zeal wherewith they thus prosecute Hereticks. *A Paramo* tells us, that when the Inquisition destroyed many thousands in all parts of Spain, some at Court represented to *Ferdinand* and *Isabel* what a great loss and weakening it was, to have so many of their Subjects killed in that manner, and that then great sums of money were offered to their Majesties to stop or moderate the proceedings of the Inquisition against Hereticks; But that whilst moved with pity, the King and Queen were considering whether they should take the money and stop the Torrent of blood, *Turre-Cremata* that famous Friar, who had heard of what was in agitation, came in with a Crucifix hid under his Coat, and drawing near pulled it out, and held it to them, with these words, *Ecce Salvatoris crucifixi effigiem, quem perditissimus Judas vendidit, &c.* "Here is the Image of our Crucified Saviour, whom wicked *Judas* sold to his Enemies for thirty Pieces of Silver; if you approve of that Fact, do ye sell him for more, here you have

"have him. And having said this, he laid down the Crucifix, and went out.

SECT. III.

That in the Case of Heretick Princes fare no better than Subjects.

EXcommunication in the Church of Rome, may be incurred upon so many accounts, that there is hardly one of Ten, among the best Romanists, that is not *ipso facto*, or *ipso jure* excommunicate. It is true, that commonly in their Absolutions they take off those bonds indefinitely : but yet the danger is so great of coming any ways under the direful Sentence, that it mightily exposeth Magistrates to be thus smitten like others by the Papal Fulminations. The Council of Trent hath provided Sect. ult. that *whoever after admonition, remains for a whole year excommunicate, shall be reputed Heretick, and proceeded against as such.* Here Sovereign Princes have no exemption. They may be the Popes eldest Sons, but they must be as dutiful and obedient as others, else they

they shall smart under his correction without partiality. The Council in that last Session, *Can. 5.* obligeth them under pain of Excommunication to back the Church Censures with their power. In *Can. 19.* if they suffer Duels within their Dominions, they are excommunicated and deprived of those places where the offence is committed. And *Pius IV.* in his confirmation of that Council commands them amongst all the Faithful to receive and obey inviolably all the definitions and decrees of *Trent.*

But what then ? What if they are excommunicate, and reputed Hereticks ? Then it is at their peril, and the Pope will make the best use he can of these Laws *Canon* and *Pontifical.* *Papa dicitur habere cæleste arbitrium, & tenet locum Christi in Terris.* "The Pope
"hath the place of Christ upon earth,
"and his will is said to be the will of
"heaven. Item, *Papa est super omnes homines, & ei obedire est de necessitate salutis.* "The Pope is above all men,
"and without obedience to him there
"is no salvation. Item, *Papa obtinet principatum totius mundi, & habet utrum-*

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que gladium. "The Pope hath domination over the whole world, and hath the power of both the spiritual and the temporal sword. Item, *Papa potest transferre imperium de gente ad gentem ex maxima causa: & potest principes seculares dignitate privare, ex causa, vel propter eorum iniquitates.* "The Pope may give the Empire from one to another: and may, when there is cause, or when they are faulty, deprive secular Princes of their dignity. Some one of these, or many more of the same nature, which he hath in store, will reach the highest Throne on earth, and sometimes have overthrown it.

Then the *Canonists* will prove and bring forth out of their Magazines of Treasonous Principles; *Pro crimine Hæresis equaliter puniuntur omnes, nullo habito respectu ad gradus & dignitates.* "That the Crime of Heresie is equally to be punished in all men, without regard to their degrees or dignities. *Imperator puniri & deponi potest per summum Pontificem, propter crimen Hæresis, ut fuit Imperator Fredericus.* "That for the crime of Heresie the Emperour may

“ may be punished and depofed by the
 “ Pope, as was *Frederick*. Also, *Si pa-*
rentes sunt Heretici, à filiis fuis optime
possunt exheredari, nam patria potestas
tollitur propter crimen Hærefis. “ That
 “ for the crime of Herefie the Paternal
 “ power ceafeth, and that then Children
 “ may difinherit their Parents. And
 then to come home to the cafe, *Heretici*
nullam prorsus jurisdictionem habere possunt,
 “ That Hereticks can have no power
 “ nor jurisdiction at all. Accordingly
 they all agree, *Vassalli liberantur ab omni*
fidelitate & obsequio fuorum dominorum,
fi ipsi domini in hærefim manifestam sunt
Capti. “ That Vassals and all Subjects
 “ are free from all allegiance and duty
 “ to their Lords or Sovereigns, if they
 “ are faln into manifest Herefie.

Nay, It is proved by many Autho-
 rities, and good *Decretals*, and Rea-
 sons, *Quod digni sunt majori supplicio*
Reges & Principes Heretici quam ceteri
homines. “ That Kings and Princes be-
 “ come Hereticks, deserve greater pu-
 “ nishments than inferiour persons.
 And not only if they become Here-
 ticks, but also, *Si domini temporales,*
constitutiones Pontificias contra Hereticos

latus

latus servare noluerint, excommunicentur, & omni honore & officio priventur. "If
"they do not execute the Popes Laws
"against Hereticks, they forfeit their
"Crowns and Dignities.

This is so often repeated, *Si Reges & alii Principes Christiani facti sint Hæretici, protinus subjecti & vassalli, ab eorum dominio liberantur.* And this, *De Hæresi damnatus non debet vocari sub nomine dignitatis pristinae.* "A King who is
"an Heretick, is no King, and ought
"not to be called by that name: That
one that hath truly and fully embraced
Popery, might act and intend any thing
against *Charles Stuart*, and all the while,
in a sense which he believes true, pro-
fess himself a loyal and obedient subject
to the King of England.

SECT. IV.

*Of the Authorities and Authors used
in this Book.*

MOST of what hath been said of the
proceedings of the Popes and the
Inquisition against Hereticks and Here-
tical Princes, is to be met with in so
O many

many Authors, and with so little variation, and recurs so often, that to bring quotations for every particular, would have swelled and crowded my Margin to no purpose at all : when it may do as well here to name those Books which will prove what I have alledged. Indeed most of it is so unreasonable, so strange and inhuman, that to men of a good temper it will look like the Fiction of a malicious and a melancholy brain. Did many that are in the Church of *Rome* believe it to be guilty of such unnatural Principles, and bloody Practices, as are here mentioned, they would be mightily staggered in their belief of its being the pure and only Church of Christ, and some would forsake and even detest the communion of that merciless persecuting party, who now with a good zeal follow it, and think to go right.

Many Protestants also would be mightily confirmed in that Profession of the Christian Religion which is established among us, and would be more thankful for being delivered from under the Roman yoke, if they knew how heavy and intolerable it was to
such

such of our Forefathers, as saw the Truth, and desired to follow it.

I know it is objected, that we have those amongst us, who are very froward and seditious towards their Governours, and upon Rebellious Principles have done very vile things : But it is our unhappines and our grief; our established Church and Religion are hated and persecuted by them, and were by them altered and ruined when they had power; and it is clear as the light, that they have their ill Principles out of those very Roman Schools which they seem so much to abhor. In them are taught at large those opinions which make Dissenters bad Subjects, and those which countenance the usurpations of the Popes, and the cruelties of the Inquisition.

I profess that what I have laid down as their Tenents or Practices, I have had from their own Authors : and that in them I have consulted, there is vastly more, and sometimes worse than what I have extracted. I shall be amply justified, as to the faithfulness of what account I give of the Papal and inquisitory proceedings against Hereticks,
O be

be they Princes or Plebeians, by them shall read the Canon Law, or but seek under proper Titles in the *Extravagants*, *Clementines*, *Sexte*, and even in the *Decretals* of *Gregory IX*. But in that vast Collection of the *Pontifical Law*, Printed at *Venice*, you have many Authors inserted, who treat at large of all things relating to Hereticks, wherein a man may fully inform himself of those Writers I have but lightly touched.

I cite some *Bulls* that are in the *Bullarium* of *Laërce Cher.* and other Collections since. But to save the labour of searching into great Volumes, *Alois. Bariola* and *Franc. Pegna* have made a Collection in quarto of above an Hundred Bulls, since the beginning of the Reformation, to injoyne, direct, and encourage the extirpation of Hereticks, all manner of ways, but especially by the Inquisition.

And because some might say, Who regards old Bulls or Decretals? And what do most of them signifie that have been long out of date? We must know, that every thing is in force, that makes against Hereticks. That we may not flatter our selves, *Canonists* frequently

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quently tell us, *Extravagantes in corpore juris non clausæ, contra hæreticos editæ, sunt validæ, si constitutionibus in corpore juris registratis, contra hæreticos, non obviunt.* That is, "That all those Laws
 "and Papal prescripts new or old, some
 "forged, some of uncertain Authors,
 "that are not digested into order, and
 "have no proper place assigned to them
 "in the Body of the Canon, are of
 "force, as far as they make against He-
 "reticks, and moderate or oppose none
 "of the more Canonical Constitutions
 "that are against them. And we know
 how strictly they are executed where
 the Pope is obeyed : and how general
 that execution would be if he might
 have his will. There is a Bull of Pope
 Paul IV. anno 1558. whereby he very
 streightly commands, *Renovari & in-*
violabiliter observari omnes leges, decreta
sive statuta à Romanis Pontificibus, sacris
conciliis & sanctorum Patrum decretis,
in hæreticos & schismaticos quovis tempore
edita, etiamsi in literis Pontificum extra-
vagantibus contineantur, &c. "That all
 "Laws, Decrees, and Statutes, made
 "at any time by Roman Popes, sacred
 "Councils, or holy Fathers, against
 O 3 "Here-

" Hereticks and Schismatics, should be
 " renewed and inviolably observed,
 " even such as are among those *Decre-*
 " *tals* which they call *Extravagants*.
 " And he commands further, that if
 " they have been upon any account dis-
 " used or neglected, they should now be
 " revived, and brought into use again;
 " and that they should be strictly obey-
 " ed and executed against all persons
 " whatsoever, without regard to their
 " greatness or dignity. If we be-
 lieve him to be in earnest, we see
 what would become of us, and of Pro-
 testant Princes, had he those that could
 or would put his Sentence in exe-
 cution.

These publick, and in the Church of
Rome, highest Authorities, give greater
 force and credit to those lesser ones
 of private Writings, which are licensed
 and allowed: and are, as it were but
 Comments upon the Text; Declarations
 of the practice of the Church, that
 her Laws are taught and obeyed, so that
 all those *Inquisitors*, *Fiscalis's*, *Consul-*
tors of the Holy Office, and *Canonists*,
 which have written about the Crime
 and punishment of Heresie, are to be
 looked

looked upon as the Sentences of the supreme Roman Tribunal, or the executions of them.

Lud. A Paramo and *Th. del Bene* will give any men sufficient information about these matters in general. But about particular subjects, *de fide*, or *de Hereticis*, or *de indiciis*, or *de modo procedendi*, or *de questionibus & Torturis*, &c. there are very many Authors. *Nichol. Eimericus his directorium Jacobi Simancæ Intitut. Cathol. Alvarez Guerrero Thesaurus Religionis Christian. Cæsar Carene de off. Inquisit. Repertorium Inquisitorum. Franciscus Brunus de Tortur. & indiciis. Jacobus Arenas de quæst. Gundissalvus de villa Diego de Heret. Julius Clarus. Joannes Roias. Lud. Carrerius de Heret. Alphonsus de Castro de justa Heret. punit. Laurent. Arnoldus. Robertus Cevalis de compescenda Heret. ferocia, &c.* They that shall consult these Books will be fully satisfied and tired. But numberless are the Authors that treat of these matters, and with little variation repeat the same things over and over.

CHAP. XIV.

Of several things that conduce to make the Inquisition powerful and glorious.

Heresie being so vile, so execrable a thing, and Hereticks so mischievous and odious, accordingly the Church of Rome hath mightily magnified those persons and instruments that serve against them. The Pope who is the great keeper and maker of their Faith is exalted above all right and Laws, and all created things. *In his quæ vult, pro ratione voluntatem habet*, 5. the Gloss. His Will stands for Reason, and a sufficient one, in whatsoever he hath a mind to do. And so absolute and uncontrollable is his Dominion that he cannot be tied to any thing, not so much as by himself. *Papa non potest legem sibi imponere, à qua sibi recedere non liceat*; his own word hath no power to bind him. And as for others the Text saith, *Papa à nemine judicari*

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judicari potest, nec ulli contra eum sententiam proferre licet. There is on earth no Judg, nor Tribunal above the Pope.

Inquisition by the same Rule, is placed next to him, for it is, saith the Law, *Inventum in augmentum fidei, d. Clem. 1.* found out and set up for the preservation and propagation of the Faith. And it is a maxim in their spiritual Courts, *Citatus ab Episcopo & Inquisitore, prius Inquisitori pareto.* That the Inquisition must be obeyed before the Bishop. But how should Prelates be regarded, when even sovereign Princes, who under God should be Masters of the world, are, as far as lies in the power of the Roman Court, made to truckle under the Papal and Inquisitory Empire, in all cases wherein Faith and Heresie are concerned.

So *Spondanus ad ann. 1460.* tells us, that there is a Bull of *Pius II.* whereby he damns as Traitors and Hereticks, all that should presume to appeal from the Sentence of the Pope, to the next Council, *though they were Kings or Emperours.* And there is a Decree of *Julius III. anno 1551.* against them that should

should any ways hinder the proceedings of the Inquisition, or that admit Lay-men to be Judges in the Case of Heresie, which he concludes thus bravely: *Quicumque monitis his nostris non obtemperaverint, noverint se, non solum per sacras prædecessorum nostrorum constitutiones, verumetiam per hanc nostram sanctionem sive sententiam & declarationem perpetuo duraturam, quam auctoritate omnipotentis Dei ac Beatorum Apostolorum Petri & Pauli, ac nostra, in ipsos non obtemperantes, quacunque illi præfulgeant dignitate, in his scriptis proferimus, communione Fidelium & omnium sacramentorum perceptione privatos ac maledictionis, ac execrationis æternæ ligatos, Anathematisque & majoris excommunicationis mucrone percussos.* “Whoever
 “ shall not obey these our Precepts,
 “ whatever dignity they are of, let
 “ them know that, by the Constitu-
 “ tions of our Predecessors, and by the
 “ Sanction and Sentence which we bear
 “ in these presents, to endure for ever
 “ against all disobedients, by the Au-
 “ thority of Almighty God, of the
 “ Blessed Apostles *Peter* and *Paul*, and
 “ of our own, they are deprived of
 “ the

“ the Communion of the Faithful, and
 “ of the receiving any Sacraments, and
 “ are bound over to eternal Curse and
 “ Execration, and struck with the pier-
 “ cing Anathema's of the greater ex-
 “ communication.

And *Pius V. anno 1569.* hath a long
Bull against all persons whatever that
 should do any wrong or injury to
 any thing or person belonging to the
Most Holy Office, (as he calls it)
 which he mightily magnifies and streng-
 thens, giving this reason for it. *Si de*
protegendis ceteris omnibus Ecclesiæ Mi-
nistris — quanto majore studio eam nos
solicitudinem capeffere necesse est, ut qui
in sacro Inquisitionis Hereticæ pravitatis
officio versantur, sub tutela inviolatæ
auctoritate hujus sedis, periculorum omni-
um expertes quæque munera ad exaltatio-
nem fidei Catholicæ exequantur, &c. “ If
 “ we are obliged to protect all the Mi-
 “ nisters of the Church, with how
 “ much more zeal and carefulness ought
 “ we to endeavour, that they that be-
 “ long to the Sacred Office of the In-
 “ quision against Heretical pravity,
 “ should be inviolably defended from
 “ all dangers under the authority of
 “ this

“ this See, that for the exaltation of the
 “ Catholick Faith they may execute
 “ freely all that belongs to their Office.
 They being the most expert and valiant
 Champions against Hereticks, who best
 convert them into Catholicks or Ashes,
 are therefore to be defended and exal-
 ted by that Faith which they protect
 and advance. And therefore besides this
 Hectoring of the Pope in their behalf,
 whereever Inquisition is set up, all Se-
 cular Officers are obliged to swear,
*that they will persecute Hereticks with all
 their power, and will be obedient to God,
 to the Roman Church, and to the Inqui-
 sitors.*

This is the Form in the *Directorium*:
 Nos N, &c. Tenebimus & teneri facie-
 mus fidem Domini nostri Jesu Christi &
 sanctæ Romanæ Ecclesiæ — hæreticos, eis
 credentes, fautores & receptatores eorum
 prosequemur & capiemus, & capi facie-
 mus quomodocunque poterimus, & accu-
 sabimus & denunciabimus Ecclesiæ &
 Inquisitoribus si alicubi noverimus eos esse,
 administrationes nullas, neque officia pub-
 lica alicui de prædictis personis suspectis
 vel diffamatis de Hæresi committemus —
 erimus obediētes Deo, Romanæ Ecclesiæ
 &

& Inquisitoribus, sic nos Deus ad-
juvet, &c.

"We N. N. &c. will hold, and cause
"to be held the Faith of our Lord Je-
"sus Christ, and of the holy Roman
"Church, we shall prosecute and
"apprehend, and cause to be appre-
"hended all Hereticks and their Fol-
"lowers, Favourers and Receivers,
"all the ways we can, we shall de-
"nounce and accuse them to the
"Church, and to the Inquisitors, if we
"can know where they are; we shall
"commit to them, or to any suspect or
"diffamed of Heresie, no Administra-
"tions nor publick Offices, and we
"shall be obedient to God, to the Ro-
"man Church, and to the Inquisitors.
"So help us God, &c.

And the Canonists tell us, *Quod si tale
juramentum non præstiterint, eorum sen-
tentie irritæ sunt & inanes.* "That the
"Sentences of all Judges and Magi-
"strates, that do not take such an Oath,
"are void and insignificant.

The Civil Magistrates, as we see, are
made Officers of the Holy Tribunal;
even in *Venice*, *Padre Paolo* tells us, c. 6.
the Inquisitors would oblige the *Assi-
stant*,

stants, who represent the State, to swear secrecy to them, making it a great Case of Conscience to reveal any of their proceedings without their leave, and backing it with this Maxim, *Che cause di fede evono restarappo i Giudici della fede.* "That matters that concern the Faith must remain with the Judges of the Faith.

SECT. I.

Some Priviledges of the Inquisitors, and Cruelties committed or occasioned by it.

Inquisitors are called, *Defensores fidei & Ecclesie, ad gloriam Dei & augmentum fidei deputati.* Defensors of the Faith of the Church, deputed for the glory of God, and the increase of holy Faith. They have power at any time to grant Indulgences of forty days, and of three years to them who any ways are assistants against Hereticks. They themselves have granted by three Popes as *Aimericus* in his *Directorium* tells us, *Plenary Indulgences and a full Pardon of all their sins both living and dying.* So that if they are exorbitant
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in the use of their power, and chance to wound their Consciences, here is a sure Plaster near at hand.

They being accountable to none but to the Pope, whose Delegats they are, and having power to proceed against all sorts of persons, even against the Secular and Regular Clergy, notwithstanding all exemptions, as *Villadiego* cites the Canon Law. *Pro crimine Heresis possunt procedere contra omnes etiam exemptos, &c.* have therefore a mighty influence over all Confessors, and by their means over all people, who either living or dying, are so awed by them that can give or deny Absolution, that where the Inquisition prevails, the Popes Edicts are of more force, than any Civil Laws or Evangelical Precepts. *Padre Paolo*, chap. 26. gives an instance of it very observable. And *A Paramo* p. 623, &c. saith, that in their Visitations, when the Inquisitors publish their *Edict of Justice*, they command all Confessors to make what inquiries they please, and forbid them to absolve any penitents from any thing that concerns Heresie. And they enjoyn all under severe penalties, to declare
who

who they are that have, or have read any Bibles in the Vulgar Tongue, or any Heretical Books, or have revealed any secret of the Inquisition, or spoken any thing against it, or not obeyed their Injunctions. Which makes their Dominion more formidable and absolute, than that of Turkish Emperours.

We have seen before how they have a numerous train of armed men, who have power always and in all places to wear all sorts of Weapons, and are devoted to their service and obedience. Now these men as well as their Masters are sacred and inviolable, as appears by the fore-mentioned Bull of *Pius V.* But *Leo X.* had before that, *anno 1515.* ordered that whoever should kill, beat, or strike any of them, should be delivered up to the Secular Power to be burnt as a Heretick.

It would be endless to rehearse all their priviledges and powers which make the Tribunal of a few (in outward appearance) contemptible Friars, higher, more firm, more irresistible and dreadful, than that of any Potentate upon earth. Their Mystick Coat of

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Arms represents much of this, as some make it out very ingeniously. A green Cross in Field Sable, on the right side a green Olive branch, on the left a naked glittering Sword and a Brier; round the Cross this Motto, *Exurge Domine, judica causam tuam*, which is ver. 23. of *Psal.* 74.

But Torrents of Bloud and devouring Flames had been more proper, to represent what use they make of their might. Out of their own Writings, and other Authors, since the time of *Ferdinand* and *Isabella*, a man might gather a dismal Catalogue of men of Fame, Learning, and Piety, whom they have by various torments murdered in several Kingdoms for being Hereticks, besides Millions known only to themselves, whom they have likewise destroyed. *A Paramo* tells us of more than thirty thousand burnt in *Sicily* in less than 150. years, under pretence of being Magicians. That in *Portugal*, *Didacus de Sylva* being supreme Inquisitor, so many, and some even of the principal men, were miserably harassed, imprisoned, bound, tortured, condemned, that about the year 1535. the King was
P mightily

mightily affected with pity, and with much ado stopt and reversed those bloody proceedings. And the same Author cites *Hieronimus Zurita* to witness that in a few years, more than one hundred thousand in *Sevil* alone, were several ways put to death, and that more than five thousand houses remained empty, for a great while.

But it would no doubt exceed much all other accounts, and be the astonishment of the world, if the Registers of the Inquisition for the two last hundred years should come to publick view, and we could see in them the numbers of men they have slain, and the sorts of tortures they have made them endure, that were, or were suspected to be, such Hereticks as we.

Thuanus in l. 3. giving an account of the great prevalency of the *Lutheran* Doctrine, even in *Italy*, and how the Tyranny of the Inquisition was let loose upon all that but looked towards it, gives this short account of that *Holy Tribunal*, *Ejus horror & odium ingens — augebat horrorem perversa & præpostera judiciorum forma, quæ contra naturalem æquitatem & omnem legitimum ordinem,*

in jurisdictione illa explicanda observatur ; tum etiam immanitas tormentorum, quibus plerunque contra veritatem quicquid delegatis judicibus libebat, à miseris & innocentibus reis, ut se cruciatibus eximerent, per vim extorquebatur. That is, "That it is the object of the greatest dread and hatred, because the method of its proceedings is against all Order, and Justice, and natural Equity, and because by direful unnatural tortures, the Judges make innocent Criminals suffer and say what they please.

I know there have been Massacres and bloody Executions in many places where there is no Inquisition. In *France* many Towns of the poor *Waldenses* were destroyed, and the Inhabitants, Men, Women, and Children most barbarously murdered, *Thuan. l. 6.* The *Parisian St. Bartholomeo* some years after, is also sadly remarkable ; what hapned since here and elsewhere upon the same account, cannot be forgotten. The Jesuit *Strada l. 2.* saith, that besides those that suffered under Queen *Mary*, the severities she used to purge this Kingdom of Heresie, drove away no less than thirty thousand persons out of it.

How many in lesser numbers, endured great persecutions, and died at the Stake, for many years, in most places of *Europe* where the Popish Religion and Power had the prevalency, is known only to that God who hears the voice of Innocent blood, and is the Revenger of it, though many Authors have transmitted to Posterity large memorials of those cruelties, some in detestation, some in commendation of them.

Thuanus.

What hapned in the *Low Countries*, where *Philip II.* by fire and sword and great violence for the establishing of the Spanish Inquisition provoked the People in their own defence to undertake that long and bloody War which cost him seven Provinces. What was done in *France* against the two *Henries*, by that rebellious League, which the Pope abetted, and which undertook to set up his authority, Inquisition, and Tridentine Council: These two memorable attempts in the behalf of Papal Inquisition against Heretical pravity, have shed so much Christian blood, that nothing but that very power and Tribunal, they were designed to promote, have ever

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ever made greater effusions of it. And I am of opinion, that were all things duly considered and compared, it would clearly appear, that there have been as great slaughters, outrages, inhumanities committed, as many Martyrs made by Rome Papist, since *Dominic* and the Inquisition appeared, as was done by Rome Pagan, in the Ten Persecutions for three hundred years. Rev. xvii. 6. *And I saw the Woman drunken with the bloud of the Saints, and with the bloud of the Martyrs of Jesus: and when I saw her, I wondered with great admiration.*

SECT. II.

Of the prohibiting of Books, and the Indices expurgatorii.

AMong the many priviledges of the Inquisitors, it is none of the least, that the Censure of Books belongs to them, whereever they have a Tribunal; by which means they keep the People in as much ignorance as they please, and furnish the learned with none but such Books as tend to establish the Roman

Faith, and their own Authority. For these two, there being in those Popish Countries so very many Books, so fierce and positive, and none appearing to contradict them, it is no wonder if persons of all ranks lie under great, invincible prejudices in those Points that are disputed betwixt us and the Church of *Rome*, whether such as concern the Faith, or the Power of the Magistrates, or those common Rights of humanity which belong to all mankind; where we and our opinions are represented as very monstrous and pernicious, and there are publick Schools and Lectures of cruelty against us, and a great part of the learning is to know the accurate and established methods of destroying Hereticks; and men are acquainted with nothing but what makes for the Papal Power and Dominion, and these things are inculcated and taught with great assiduity and great industry, and a very strict watch is had against all Persons, Books, or Opinions that could any ways thwart or oppose those received Maxims: it must needs have a mighty influence upon the minds and persuasions of men. The Officers of the Inquisition,

Inquisition, who have nothing else to do, are so numerous, powerful, inquisitive, and diligent, that it is matter of the greatest danger and difficulty to print or import any Books, that should favour of what they call Heresie, or maintain the just rights of Temporal Princes against the Spiritual Monarch.

For this last, saith the Judicious *Padre Paolo*, *When a Potentate hath not the favour of him that commands in Ecclesiastical causes, Religion is made a pretext to oppress him.* Of which he gives instances *Chap. 1.* and amongst them, that when the Pope was fallen out with the *Venetians*, any Books that came out in Favour of the Republick, were forbidden by the Papal Inquisitions, under colour of Heresie. It is but giving any thing hard and terrible names, and forbidding all things that can be said in the defence of it, and then it will be easie to impose on the People.

Relating to this I shall transcribe out of the last mentioned Author part of *Chap. 29.* *The matter of Books seems to be a thing of small moment, because it treats of words; but through these words come*

opinions into the world, which cause partialities, Seditions, and finally Wars; they are words, it is true, but such, as in consequence draw after them Hosts of armed men. — “By forbidding Books which at Rome are not liked of, although they be good and godly, because they maintain Temporal Power, great wrong is done to Sovereign Princes, to such especially as would rule with the Arts of Peace, who use Books as a chief Instrument to cause people to believe as a firm truth, that the Prince is Ordained by God, and Ruleth with Divine Authority, and the Subject consequently in Conscience is bound to obey him, and not doing it offendeth God, because that the Prince, by the Law of God, is above every person that is within his Dominions, and may lay burthens on mens Estates, as publick necessities require. Where these things, which are most true, are believed, a State may easily be governed: but where contrary opinions are held, great disorders must needs happen. But as there was always in Gods Church, those who made use of Religion for worldly ends,

“ends, so the number of them is more
“full. These under a spiritual pretence,
“but with an ambitious end, and desire
“of worldly wealth, would free them-
“selves of the obedience due unto the
“Prince, and take away the love and
“reverence due to him by the people,
“to draw it to themselves. To bring
“it to pass, they have newly invented
“a Doctrine, which talks of nothing
“but Ecclesiastical greatness, liberty,
“immunity, and jurisdiction. This
“Doctrine was unheard of, until about
“the year 1300. Neither is there any
“Book concerning it, before this time,
“then did they begin to write of it
“scatteringly in some Books, but there
“were not above two Books which
“treated of nothing else but this, until
“the year 1400. and three until the
“year 1500. After this time the num-
“ber encreased a little, but it was tole-
“rable. After the year 1560. this
“Doctrine began to encrease in such
“manner, that they gave over writing,
“as they used before, of the Mysteries
“of the Most Holy Trinity, of the In-
“carnation of Christ, of the Creation
“of the World, and other Mysteries of
“the

“ the belief, and there is nothing Prin-
 “ ted in *Italy*, but Books in diminution
 “ of Secular Authority, and exaltation
 “ of the Ecclesiastical ; and such Books
 “ are not Printed by small numbers, but
 “ by thousands : Those people which
 “ have learning, can read nothing else ;
 “ the Confessors likewise know none
 “ other Doctrine, neither need they
 “ any other Learning to be approved of.
 “ Whence comes in a perverse opinion
 “ universally, that Princes and Magi-
 “ strates are human Inventions, yea, and
 “ Tyrannical, that they ought only by
 “ compulsion to be obeyed ; that the
 “ disobeying of Laws, and defrauding
 “ the publick Revenues doth not bind
 “ unto sin, but only unto punishment.
 “ And contrariwise, that every beck of
 “ Ecclesiastical persons, ought to be ta-
 “ ken for a divine Precept, and binds
 “ the Conscience ; and this Doctrine is
 “ perhaps the cause of all the incon-
 “ veniences which are felt in this
 “ Age.

Here we may see (as I noted be-
 fore) whence the disloyal and factious
 Principles of our *Dissenters* come ; and
 by whose instigation they likely have
 been

been moved to act as they have done.

Our Author adds, "That as they
"condemn and persecute Books that
"come out in the behalf of King-
"ly power, so they geld the Books of
"ancient Authors, by new Printing
"them, and taking out of them all that
"which might serve for Temporal Au-
"thority.

What he saith of Books that concern the Government, is most true also of them that concern their Religion or new Creed. Not one Book, Ancient or Modern, is suffered to speak one syllable against any thing that the Church of *Rome* doth teach or practise, though they be such as are acknowledged even by learned men of their Communion to be corrupt or superstitious. And Book that might open the eyes of the People is, without fail, either prohibited or gelded : Even the Holy Bible, as a dangerous Book, that favours Hereticks, is streightly forbidden the People, as we have seen before in the severe Edict of the Inquisitors.

There are now great variety of those *Indices*, or Catalogues of Books forbidden,

bidden, or of things to be taken out of them. Every year likely their comes out one, commanded to be admitted and obeyed in all the Christian world. Where there are Inquisitors those *Indices* are sent to them, who enjoyn all Confessors to take care about them in their confessing and absolving their Penitents. And by this means they not only keep from the people all instructive good Books: but they so mangle and alter those Books which they cannot keep out of their hands, *that at present, in reading of a Book, a man can no more find what the Authors meaning was, but only what is the meaning of the Court of Rome, who hath altered every thing, as famous Padre Paolo complains and shews at large.*

In those *Indices* published first by *Junius*, and afterwards even by authority and licence we have this acknowledgment speaking of *Bertrams* Book. *In old Catholick Writers, we suffer many Errors, and extenuate and excuse them, and by some device we feign some convenient sense, when they are opposed to us. Excogitato Commento, sensum is affingimus.* And we have these Corrections

rections in *Indices*, Text or Marginal Notes of several Authors, which were to be purged and left out in the next Editions, as being heretical or dangerous Doctrines. *Deus solus adorandus*, God alone is to be worshipped. *Alienis meritis & operibus nemo juvatur*; No man is benefited by the merits or good works of another. *Habitat Jesus per fidem in cordibus nostris*; Christ dwelleth in our hearts by faith. *Credens Christo non morietur in æternum*; He that believeth in Christ shall not die eternally. *Iustus coram Deo nemo*; No man is just before God. *Uxorem habeat unusquisque, confitendo Deo peccata non homini, sine scriptura divina nihil asserendum*. *Sancta Dei Ecclesia creaturam non adorat*; The Holy Church of God worships no Image. *A Deo solo omnia petenda*; every thing is to be demanded of God alone by Prayer. These, and many the like, some whereof are in the Authors themselves, and some in holy Writ expressly, yet are to be blotted out, as not agreeing with Roman Catholicism.

Padre Paolo observes, that they not only take away what they like not, but that

that they also add what makes for their purpose. I am sure by the Instructions of Clement VIII. if they be duly observed, Books, that pass through the hands of the Inquisition, must become as correct and infallible as his Holiness himself. He directs and enjoinys the Inquisitors, and those whom they should appoint, to repurge Authors that want it, ann. 1596. *Qui negotium suscepit corrigendi atque expurgandi, circumspicere & attente notare debet, non solum quæ in cursu operis manifeste se offerunt, sed si quæ in scholiis, in summariis, in marginibus, in indicibus librorum, in præfationibus, aut Epistolis dedicatoriis, tanquam in insidiis delitescent.* That is, "That they
 "that undertake the work, must not
 "only look foreright, but round about
 "on all sides, that no Bugbears lurk
 "and lie in ambush in any corner, in
 "Annotations, Summaries, Margins,
 "in the Epistles Dedicatory, Prefaces,
 "or Tables.

And these are some of the things which he saith want a purgation of Ink. *Positiones erroneæ, schismatica, hæretica, hæresim sapientes. — quæ contra sacramentorum ritus & ceremonias, contra receptum*

ceptum usum & consuetudinem sanctæ Romanæ Ecclesiæ, novitatem aliquam inducunt. Prophanæ etiam novitates vocum ab hæreticis excogitatæ & ad fallendum introductæ. Verba dubia & ambigua quæ legentium animos à recto Catholicoque sensu, ad nefarias opiniones adducere possunt. Verba sacræ scripturæ non fideliter prolata, vel à pravis hæreticorum versionibus deprompta, nisi forte offerentur ad eosdem Hæreticos impugnandos, & propriis telis jugulandos & convincendos. Expungi etiam oportet verba scripturæ sacræ, quæ ad sensum detorquentur abhorrentem ab unanimi sententia Catholicorum doctorum. — itemque Epitheta honorifica, & omnia in laudem Hæreticorum dicta, deleantur. — Expungendæ sunt etiam propositiones quæ sunt contra libertatem, immunitatem & jurisdictionem Ecclesiasticam. — Explodantur exempla quæ Ecclesiasticos ritus, Religiosorum ordines, statum, dignitatem, & personas ledunt & violent.

“ Positions heretical, that have a smack
 “ of Heresie, erroneous, schismatical, —
 “ whatever is introductive of any novelty
 “ repugnant to those Rites and
 “ Ceremonies that are used about the
 “ Sacraments, or to any of the customs
 “ and

“and usages of the holy Roman Church.
 “Also new expressions and ways of
 “speaking, invented by Hereticks to
 “deceive others. And all such doubt-
 “ful and ambiguous words as may draw
 “the minds of Readers from the right
 “Catholick sense to naughty opinions.
 “Words of Holy Writ not well ren-
 “dred, or taken from heretical ver-
 “sions, except they be intended to
 “serve against Hereticks, to cut their
 “throats with their own weapons. Also
 “those sacred Scriptures that are wre-
 “sted to a sense differing from the una-
 “nimous consent of Roman Doctors
 “be blotted out. — All honourable
 “Epithetes also, and whatever is said in
 “praise of any Hereticks, must be ta-
 “ken away. — As likewise those Pro-
 “positions which are any ways contra-
 “ry to the Ecclesiastical liberties, immu-
 “nities, and jurisdictions. — And let
 “nothing remain that may hurt or vio-
 “late Ecclesiastical Rites, Religious Or-
 “ders, or Persons, or their state and
 “dignities.

Heretical pravity must needs be
 mighty stubborn and incurable in those
 Authors that will not be purged and
 made

made sound Roman Catholicks by these and the like Prescriptions, of which there are good store, made since by other Popes. Whereby we may see how we are to trust the faith and ingenuity of the infallible Church, and what credit is to be given to Writers of that Communion, when they treat of any matters that concern Heretics.

Now in the *Rules of the Sacred Congregation*, anno 1667. published by the Authority of Pope *Alexander VII.* the former Injunctions are confirmed, and they expressly set down in the Index of prohibited Books, *Biblia vulgari quocunque idiomate conscripta*; All Versions of the Bible in any vulgar tongue, and in the Rules make this sanction, *Qui absque facultate Episcopi aut Inquisitoris sacra Biblia vulgari lingua habere præsumpserit, nisi prius Bibliis ordinario redditis peccatorum absolutionem percipere non poterit.* “That whoever shall presume to have the Holy Bible in the vulgar tongue, without he have obtained for it a faculty or licence in Form of the Ordinary or Inquisitor, shall never have absolution of sins
Q “till

“till he have returned the Bibles into
 “the hands of his Superiours. This
 Licence you may be sure is very spa-
 ringly granted, and sometimes to pre-
 vent danger is recalled, as was done by
Urban VIII. 1631. and not one of ten
 thousand, in those Countries where the
 Inquisition reigns, dares ask for it, be-
 he never so true a Roman Catholick, or
 so desirous to see what that Book can
 have in it, which is so kept from the
 People, because it is sufficient to make
 a man of the Vulgar suspect of Here-
 sie, if he but speaks of that dangerous
 Book, which hath made so many Here-
 ticks.

As for those Books whereof the sub-
 ject is judged to be good and useful,
 but that they have here and there
 things that border too much upon Here-
 sie, after the faults are amended by the
 Inquisitors or their Deputies, they may
 be permitted to be read. So saith the
 Eighth Rule. *Libri quorum principale
 argumentum bonum est, in quibus tamen
 obiter quedam inserta sunt quæ ad here-
 sim spectant, à Catholicis Theologis In-
 quisitionis generalis auctoritate expurgati,
 concedi possunt.*

These

These Cautions and Edicts of Popes and Inquisitors, extend also to them that buy or sell any forbidden Books, and where the Roman Tribunal is potent enough, the penalties against Transgressors are exacted with great rigour. And *Bzovius* himself tells us of one *Casper Tanberus*, 1524. who was adjudged to be burnt at *Vienna*, because, after having forsworn the reading any more of Heretical condemned Books, he transgressed again.

SECT. III.

Of the Honour of being employed in the Holy Office, and the praises of it.

WE have seen before what mighty priviledges and immunities are granted to all that belong to the Inquisition. The Bull of *Pius V.* *Octob.* 13. 1570. confirms them all, and all Grants and Indulgences given by his Predecessors to all such Societies as undertook Croisadoes, to assist against Hereticks the Inquisitors of Heretical Pravity. The Officers of the Inquisition are Heirs at Law of all those spiritual Riches.

Riches. *A Paramo* saith, "That were
 "the Holy Office well understood by
 "pious Catholicks, they would be so
 "far from being frighted with it, that
 "they would mightily rejoyce, to see
 "the holy Catholick Faith so stoutly
 "and effectually defended, and to see
 "the stray Sheep brought again to the
 "Fold so powerfully, p. 268.

Sixtus V. as we have seen, calls it,
Firmissimum Fidei Catholicæ propugnacu-
lum; The strongest shield and support
 of the Faith. And *Paul IV.* would
 freely own, that it was *præcipuum ner-*
vum & arcanum pontificatus, the stron-
 gest nerve and deepest mystery of the
 Papacy. *Padre Paolo, Hist. Con. Trent. l. 5.*
 And as my Author cites the Acts of
 the Creation of *Pius IV.* this *Paul*
 breathed out his Soul in commending
 to the Cardinals about him, that holy
 Tribunal, which he thought, would
 do more than a Council; *Sanctissima In-*
quisitio unum nunc remedium labenti Re-
ligioni. The most holy Inquisition is
 now the only remedy to our staggering
 Religion. *A Paramo* p. 278. The same
 giving some account of the burning of
 several great Spanish Doctors, *Constan-*
tinus,

tinus, Ægidius, Cazalla Chaplain to Charles V. and many Lutherans with them, declares to the great commendation of the Holy Office, that had it not been for the great vigour and diligence of the Inquisitors, the Catholick faith had been lost in Spain, as it is in the Northern Kingdoms for lack of an Inquisition, p. 272.

There he tells us also, how much Ignatius Loyola used to commend it, which well became him, for he had passed through it, and knew what it was. Out of a Sermon of Lewis of Granada he cites these words, *Sanctæ Inquisitionis Officium nunc est Ecclesiæ, columna veritatis, fidei custodia, Christiana Religionis Thesaurus, arma adversus Hereticos, contra omnes demonum fallacias & technas lumen fulgentissimum, lapis lydius ad doctrinæ veritatem dignoscendam & examinandam.*

“The Office of the Holy Inquisition
“is the Nurse of the Church, and the
“Pillar of Truth; the Store-house of
“Christian Religion, and the Keeper
“of the Faith; the Touch-stone of
“true Doctrine, the best Armour
“against Hereticks, and the clearest
Q 3 “light

“light whereby to discern the illusions
“and frauds of the Devil.

Accordingly several Writers about this subject, make great brags of the great virtues and sanctity of many Inquisitors, and are so enamoured with the incomparable beauty of that most sacred Function of butchering Men, and with the exemplary goodness of them that faithfully discharge it, that they spend upon it and them the greatest lauds and praises they can find. That many of them have been patient Confessors for the Truth; that many others have gained the Crown of Martyrdom; that many by their Devotions and Charity have obtained the title of *Blessed*; and many been Sainted and Canonized by the Pope, *Qui nunc in aliquot provinciis, summa cum pietate coluntur*, who now are in some Provinces worshipped with the greatest piety.

Multis miraculis maximis claruerunt, A Par. 108. Many Inquisitors have become famous for working most wonderful Miracles. Those of St. *Dominic* are past number. St. *Peter the Martyr*, the first and fiercest Inquisitor at *Milan*, would easily drive away Devils when they

they came to make a noise and disturb him in his Preaching. A Boy that had cut off his foot by kicking at his Mother, he with few words in Confession made whole; which may be Emblematical of such as had kickt against Holy Church, and were by him converted and absolved. *St. Anton. Tom. 3.* is here and there very ample upon this subject.

But what can be said more for the eternal credit of the *Holy Office*, than what *A Paramo* relates, p. 138, &c. that about the year 1500. when many thousands of Hereticks were sent to the Gallies, as many immured, and many more burnt, that this severity, just and holy as it was, yet having somewhat of a resemblance to what men call cruelty, staggered a little some soft-hearted Spaniards, even Inquisitors, and made them doubt whether that Religion and Office which reduced so many human Creatures to so great miseries, and shed so much blood, were acceptable to God, and whether such proceedings did please him; whereupon having made their humble addreses to the blessed Virgin, they demanded a sign of her, to be resolved in this matter: and behold

Miracles appeared of all sides ; not an Image in Town, nor hardly an Officer of the Inquisition, but were enabled to do wonders and feats, so great and so many that the scruple was quite removed, and they became persuaded that the Roman Faith and severe justice upon Hereticks are most dearly beloved of God and all his Saints, and *Franciscus Sanctius de la Fuente* Inquisitor and Scribe was tired with writing down what miracles hapned. So that henceforth, we may suppose, they will rest satisfied, as to this inquiry.

And it is no small proof that the Court of *Rome*, as well as that of Heaven, hath great veneration for the *Holy Office*, when more than an hundred years ago, more than forty Inquisitors had been made Cardinals, and five had obtained the Treble Crown of Pope, *A Paramo* tells us. Nay, *Franciscus Ziletus* tells the Cardinal *Gambara*, who was of the Congregation of the Inquisition, and makes it the superlative degree of his commendations, *Summis tuis meritis in supremum hunc ordinem & cooptatus, in quo tam præclare te gessisti, ut dignissimus fueris judicatus, qui in sacro isto Magistratu*

fratu Inquisitionis sederes: cujus ea est dignitas, meritum ac auctoritas, ut summi Pontifices ex eo fere deligantur. "That
"his great merits having brought him
"him to the high honour of being a
"Cardinal, he had in that station so
"nobly behaved himself, as to be raised
"to the sacred Magistrature of the Con-
"gregation of the Inquisition, where-
"of such is the dignity, merit, and
"power, that for the most part the
"high Pontifs or Popes are chosen out
"of it. Than which nothing upon earth
can exalt higher the honour of the *Holy Office.*

CHAP. XV.

The Conclusion.

A Few Reflections on what hath been said, shall conclude all at present upon this subject. And first, if those of the Communion of the Church of Rome that live amongst us, by reading this Book, or consulting the

the Authorities I have cited, remain satisfied that the faith and worship peculiar to their Church, are such as I have described in the two first Chapters, and that such severities, as I represent afterwards, are used by her against all that dissent from her, then I would have them consider, whether that part of their Religion which occasions the breach betwixt them and us, depend not more on the Papal authority, and be not more doubtful and suspicious, liable to more objections than that common Christianity which we hold all together? They may believe themselves to be in the Right, mankind may be abused, we see the greater part of the world are Turks and Pagans: but they cannot that have conversed with us, think that either our Lives or Doctrines are so abominably impious and wicked as the Papal Decrees and proceedings of the Inquisition make them. Nay, I expect from their Candor, that they will believe we are in earnest, when we protest that we have no other design in professing what we do, but to please God, and make our Souls happy; that we would with our
hearts

hearts and souls be amongst them, if we thought truth were there, but that after our best enquiries, remaining persuaded we have it of our side, we think our selves obliged under peril of damnation, to own and follow it, though thereby we expose our selves to the greatest extremities.

But if we are mistaken, and they are pleased to call us Hereticks, yet I would desire them to consider further, whether such cruelties as their Church commands and executes against us, be a likely means to make us have a better opinion of it, and change our former persuasions? I believe many of them have too much knowledge and humanity to approve of those violent and bloody proceedings which we complain of: But then, what do they think of a Religion that doth enjoin, practice, and commend them, as the greatest service that can be done to God? Can it be thought that the Institution of the merciful Saviour of the world allows of *Croisadoes*, and Massacres, of Dungeons, and Fetters, of Tortures and Flames, of all that can create horror in the minds of men, and
pain

pain in their bodies: and that he hath left his Vicar power to make use of them, for to propagate and maintain his Faith.

If all the Bloudy Laws and Edicts the Church of *Rome* hath made against Christians of other Communions; if all the means she hath used to make them miserable in the world, and to send them out of it; if all the Racks and Gibbets, and Instruments of cruelty used by her Inquisitors, if all those human Creatures she hath with great inhumanities slain and burnt alive, in behalf of her Religion, and to gain and maintain her Wealth and Power; if all these could be seen altogether at once, it would be the saddest object of pity that ever eyes beheld, and an Argument which few could resist, that sure *Rome* is not his Church, nor holds not his Religion *whose Kingdom was not of this world; who came not to destroy mens lives, but to save them*; and who commanded his Disciples to be meek and lowly, to forgive Injuries, and render good for evil: and by all the methods of Patience, Charity, and Beneficence, to win mankind to the belief and profession

profession of his most merciful and heavenly Doctrine.

Here also those of the Roman Persuasion may see why now lately the belief of a Popish Plot hath been so generally entertained amongst us. Some of them seem to take it very unkindly that we of the Church of *England* should believe any thing of it, and they wonder much that we do not see, how that it was an invention of the Dissenters to involve them and us into a common ruin. But though it must be confessed, that the Dissenters have made a very ill use of the discovery of the Plot: and that many particular persons of the Roman Communion, that protest of their innocence, ignorance, and abhorrence of it, are to be credited; yet it is most true that such a Plot there may be, and warranted by all the Laws of their Church; they themselves may have generous and merciful dispositions, I will not deny it: But that their Religion is very cruel, as to what concerns Hereticks, they must not deny. When their late Councils, and Popes, and Doctors have made Declarations and Laws, that Hereticks,
Princes

Princes and all, may and must be destroyed by all means possible ; That no Pact, no Promise made to them, doth any ways oblige ; that whatever Roman Catholicks can say or do to them, in order to their Ruin, is lawful and commendable ; that what in other Cases would be Perjury, Treachery, and Murther ; when used against Hereticks, is Justice, and an holy Zeal ; that the Crime of Heresie is so crying, so enormous, such a High Treason against God, that all that love him, are authorized and bound to prosecute and revenge it ; that accordingly the Church, for the propagation and defence of the Faith, hath used, with great success, those methods, against Hereticks, and where she had power, erected Tribunals and Commissioned Officers for their punishment and extirpation : When we see this in their Books, and all the world may read it there, are we to be told there is no such thing ? or may we not believe that they that profess obedience to that Church, would easily engage themselves to venture their lives for the extirpation of a *Pestilent Northern Heresie*, as *Coleman* calls it.

Whether

Whether or no, they that are accused, have designed and attempted such things as hath been deposed by persons from amongst them, is not mine to determine; that belongs to Magistrates and Judges: But I am confident it is easie to be made out more demonstrably, (if what I have said be not sufficient to prove it) that for what is laid to their charge, they have as ample and full encouragements and authorities as their Church in any case can give. And that supposing they had (as is said) undertaken the Deposition or Murther of his Sacred Majesty, and others that stood in their way, in order to bring in the Roman Catholick Faith, it was only the executing the often repeated Sentences of the Sovereign Tribunal of *Rome*, against such as are guilty of the unpardonable crime of Heretical Pravity: Having also the same power, as well to forswear and deny, as to act any of the Premises.

I am a Witness against none of them, and for ought I know they may be Innocent: but it is proved that their Religion is guilty, and would countenance and reward the destruction of Hereticks,

ticks, however effected. And then, it should not be much wondred at, that we think it possible some of them may be led by the Principles of their Church: and in compliance with the Sacred Sanctions and Decrees of it might, consult and contrive how to do justice upon us; for so they call in the Roman Language, what in ours is Treason, Murther, and Cruelty.

The Jesuits are charged with all these, and there are commonly loud clamours against them, as if they alone were the cause of our miseries and dangers. But I say, though they may be more zealous for the Papacy, and more obsequious to it, obliged by their fourth Vow, yet the Inquisition was erected, and had done great execution, long before their Order appeared: and most of those Canons, Bulls, and Decretals, that devote us to destruction, were enacted, published, and executed, before their name was heard of in the world: so that, if they out-do others in being more active and more fierce against us, this is all can be said; that they are most true to their Church and Religion, and best deserve the name
of

of down-right Roman Catholicks.

Lastly, Here our Neighbours of the Roman Communion, may see, why we also of the Church of *England*, are so affraid of them and their Religion. They may observe that we joyn not with popular factions; that we do not instigate the Vulgar to be violent against them; that in our converse with them, they find us courteous and kind; and that we declared, when there was danger on all hands to do it, that if God, after that most excellent Prince under whom we live, should suffer another of their Persuasion to succeed, we would own and obey him; and whatever dangers and persecutions we might be exposed to, be dutiful and loyal, as becomes true Christians. But then we know, that their Religion obligeth them to deal very ill by us, that are declared Hereticks: and we know not how far they may think themselves bound to comply with those obligations. We know that a Prince of their Communion would have the same, and stronger ties upon him, to endeavour the extirpation of Heresie: and we know not how far the pressing impor-

R tunity

tunity of the Roman Court and Clergy, or the fear of undergoing the Fate of the two *Henries* of *France*, might prevail upon him. We know that what interest they have had here at Court, hath been used for the depressing of our Clergy; for the weakening the settlement and Constitution of our Church; for the encouraging of the Sectaries against us; for bringing our Peace and established Religion into confusion and contempt: and that, that we are not yet ruined, is altogether owing to Gods infinite Mercy, and to the Kings Goodness. And we are persuaded upon very good grounds, that if the change were brought about, and their Church had here that Power, which it hath wherever their Religion is uppermost, that we should be in a most miserable condition; forced to abjure what in our Conscience we believe to be the true and saving Religion of our dear Saviour; forced to embrace and practise what we believe to be altogether false and superstitious; or forced by the prosecution of those Laws against Hereticks, which they count Sacred and Divine, to be poor, despised

despised and persecuted, or to lie in Goals, and burn at the Stake.

Some of these things we have had occasion to know, and the others we have very just cause to fear: and therefore, though we would not do any thing unjust or illegal to preserve our selves, yet we would be very glad to be more secure, and would have been very well satisfied, and very thankful if it had pleased the late Parliaments, to have made Laws, according to his Majesties most gracious offer, for the limiting the power of a Popish Successor, if ever such a one there should be, and putting the administration of the Government into Protestant hands, for the preserving the Established Religion without destroying Monarchy. I say, for this we would have blessed God, and the King, and our Representatives, had they thought fit to have done that for us: and we would have thought our selves much safer and happier than we are, as they have left us, exposed naked to all that may happen.

Our Consciences and Persuasions oblige us, by Reason, and Argument,
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and all Christian and Equitable ways, to oppose the Papal Religion, which we believe to be highly dishonourable to God, and prejudicial to the souls of men: therefore though we rail not, and make not such out-cries, as some are apt to do, yet by serious Writings and Discourses, we think our selves bound to confirm our people in the Protestant Religion.

We are not apt to start at Bugbears and shadows, nor to fill the heads of the People with Pannick and groundless terrours: yet we have very sad apprehensions of what we must be, if we should come under the Power of *Rome*, and will do what justly we may, to preserve our Religion and Freedoms, and prevent what to us appears, upon all accounts, most dreadful and terrible, the Roman Catholick Faith and Inquisition.

As for them that are Protestants, I desire them to observe, how afflicted hath been the Condition of millions of our Christian Brethren, whilst they were exposed to those severe Roman Tribunals, of which I have given some account: and to think with pity, on the

the great oppressions and sufferings of many, who still in many Countries, groan under Papal Tyranny. And then to pay their hearty thanks and acknowledgments to God, for that liberty, those immunities, and those great blessings we enjoy, by living according to the Rules of that pure and holy Reformed Religion which is here established and professed among us; by heartily joyning with the Church, in offering up with devout affections those Prayers and Praises, and acceptable Services, wherewith she worships God daily; and by having a Reverend esteem of those Orders and Constitutions which our Reformers established in opposition to Popery, and which cost many of them their lives.

We see how great is our danger from the Church of *Rome*, that she hath made Sacred and Religious the most severe and unnatural means that can be used to destroy us: and that therefore we must expect no quarter from them that live in subjection to her, who the more zealous and devout they are, the more implacable and fierce they are against us, being persuaded that by

the punishing and extirpating Heresie, they mightily endear themselves to the whole Court of Heaven, and merit the highest rewards. We see further that, though there were not that danger, yet we are in duty bound to avoid and oppose the Romish Religion, which greatly wrongs the truth and honour of our God and Saviour, and puts men out of the plain Primitive and safe way to Heaven: and to endeavour the preservation and advancement of true Christianity, as we have it, by Gods blessing and the great sufferings of our Predecessors, restored to us.

Therefore, let me desire the good people among us, who really have a love and value for the true Protestant Religion, to consider, that Popery is not what every one dislikes, or is pleased to call so. We have a sort of men, who brand with as black names the innocent Ceremonies, and necessary Decencies, and Orders of our Church, as they can do the worst Corruptions in the Church of Rome; nay, and all men that make Conscience of being conformable to the Laws under which we live, and that are Friends
to

to the Government Ecclesiastical and Civil, are presently Popishly affected. This palpably appears to be a design of them who once before, under the same pretence, did ruin King and Church, and enslave their Country; for these very men upon occasion, when it is to serve a turn, or to get an Office, will freely Conform, even receive the blessed Sacrament in our way, which generally they had never done before, but much slighted and spoken against: and our present Constitutions in Church and State, are so far from favouring Popery, that they were made in opposition to it, and have effectually kept it out above a hundred years: and it is now clear by the Depositions upon Oath of the chief Discoverers of the Plot, and by *Colemans* Letters, that Popery is to be brought in (if it can be) by means of these very Sectaries, who now would run us down for Papists, and by weakening and abrogating those Laws and that Establishment, which many Dissenters clamour at, and fain would pull down.

This may suffice to shew well-meaning people the Snare that is set for us;

and to induce them, as good Christians, and good Subjects, to help to maintain and defend the Established Religion, in the profession whereof they may be as godly, and as vertuous and good, as it is possible for men to be here below, in our state of imperfection. Herein lies our Safety as well as our Duty, that there may be a National Constitution, and we may be united together in Religious Bonds, under our lawful Governours. It adds much to the strength and credit of the Church of *Rome*, that the Members thereof are governable, or at least governed, and kept under one Rule: whereas it brings disgrace, and threatens ruin to the Reformation, to have some that would be called Protestants, perpetually contending with their Governours, endeavouring to shake off their Yoke, always objecting and struggling against Laws and publick Orders, and entertaining such Principles of Libertinism, as divides them into Sects and Factions. This is so contrary to the common notion of true Godliness, and to that meek spirit which the Gospel so much recommends, that I hope
God

God will open the eyes of such as truly fear him, and have no ill designs, and make them see how much it is for the interest of their present and future happiness, to joyn with our Church, to defend it, and live in it like good Christians, and loyal Subjects, as all the ties of Religion and Conscience oblige them to do.

They that now aim at a change, brought one about, within these forty years, most fatal and infamous to the Protestant cause; and the good people were infinitely cheated, and paid very dear for the overturning that Government in Church and State, under which they might have lived very innocent, and very happy, in comparison to what they did, in that bloody and unnatural War and Usurpation, which I hope is not yet forgot: but will ever be a caution to all good men amongst us, to endeavour for the preservation of our peace and settlement. That having such a truly Christian Religion as we have, and so gracious a Government, we may not use our liberty for a cloak of Maliciousness: nor abuse by a froward and unthankful humour,

humour, those great and special mercies we enjoy: nor provoke God to bring upon us and our Land the Superstitions and Cruelties of the Roman Church. From which, good Lord deliver us, and all thy Servants for ever.
Amen.

FINIS.

THE CONTENTS.

T *He Introduction* P.1

CHAP. I.

*Of the Roman Faith, as distinct from the
Christian, and truly Catholick; and first
of the new Creed* P 3

*Sect. 2. General Reflections on this Roman
Creed* P.9

*Sect. 3. That this new Creed makes the di-
stinction betwixt Papists and other
Christians* P.12

CHAP. II.

*Of several parts of the Roman Worship, and
first of their Exorcisms* P.20

Sect. 1. Of their many Consecrations P.24

Sect. 2. Of their Mass P.27

*Sect. 3. Of their worship of Images and
Saints* P.30

CHAP.

The Contents.

CHAP. III.

*How the Inquisition came to be established;
and first of the Oaths and Excommunications
wherewith they tie the Consci-
ences of men* p.44

Sect. 1. *Of the beginnings of the Inquisition* p.50

Sect. 2. *Of Dominic the first Inquisitor* p.54

Sect. 3. *Of the first making of Familiars,
or armed Officers or Bailiffs for the Holy
Tribunal* p.59

CHAP. IV.

*Of the first that suffered the Rigours of the
Inquisition* p.62

Sect. 1. *Of the Waldenses, and the pro-
ceedings against them* p.66

CHAP. V.

Of the restoring of the Inquisition p.76

Sect. 1. *The erecting of the Spanish Inquisi-
tion* p.78

Sect. 2. *The settling the Inquisition in Por-
tugal and elsewhere* p.81

CHAP.

The Contents.

CHAP. VI.

*Of several Tumults and oppositions against
the Inquisition* p.84

CHAP. VII.

Of the ordering of the Inquisition p.90

Sect. 1. *The Bull of Sixtus Quintus, about
the new modelling of the Inquisition* p.95

CHAP. VIII.

Of the proceedings of the Inquisition p.101

Sect. 1. *Of the Accusations* p.104

Sect. 2. *Of proceeding by way of Inquisition*
p.109

Sect. 3. *Of the Inquisitors Visitation* p.113

CHAP. IX.

*Of the intermedial proceedings betwixt the
apprehension and the torture* p.116

Sect. 1. *Of the being brought to the Bar*
p.118

Sect. 2. *How the Prisoners Estate is seized
upon* p.122

Sect.3.

The Contents.

Sect. 3. *Of the tedious and sad condition
of the Prisoner* p.126

CHAP. X.

Of the Tortures, and what relates to them p.130

Sect. 1. *Of some preparations previous to
the Torture* p.132

Sect. 2. *Of the ways of Torturing* p.137

Sect. 3. *Of repeating the question* p.140

CHAP. XI.

Of reconciling and dismissing Penitents p.144

Sect. 1. *Of the Cautions of the Friars when
they absolve an Heretick* p.146

Sect. 2. *Forms of Sentences* p.150

CHAP. XII.

*Of the condemning of Hereticks that are to
be burnt* p.156

Sect. 1. *A Sentence in some Relapses* p.160

Sect. 2. *A form of delivering a stubborn
Heretick to the Secular Power* p.166

CHAP.

The Contents.

CHAP. XIII.

*Of the Enormity and further punishment of
the Crime of Heresie* p.171

Sect. 1. *Of the vileness of Heretical Pra-
vity* p.175

Sect. 2. *Of several Inflictions upon Here-
ticks* p.182

Sect. 3. *That in the Case of Heresie Princes
fare no better than Subjects* p.189

Sect. 4. *Of the Authorities and Authors
cited in this Book* p.193

CHAP. XIV.

*Of several things that conduce to make the
Inquisition powerful and glorious* p.200

Sect. 1. *Some Priviledges of the Inquisi-
tors, and cruelties committed or occasi-
oned by them* p.206

Sect. 2. *Of the prohibiting of Books, and
the Indices Expurgatorii* p.213

Sect. 3. *Of the honour of being employed in
the Holy Office, and the praises of it* p.227

CHAP.

The Contents.

CHAP. XV.

The Conclusion

P.133

ERRATA.

PAGE 5. line 6. after *explain* add *them*. p.44. l.penult.
for *her* read *his*. p.55. l.25. for *St.* r. *that*. p.56. l.13.
r. *decease*. p.64. l.3. r. *were*. p.64. l.17. r. *Bearn*. p.66. l.7.
for 80. r. 30. p.67. l.23. after *that* r. *it is*. p.76. for 47.
r. 4th. p.119. l.26. *been* is transposed. p.155. l.3. r. *sowed*.
p.157. for *him* r. *them*. p.170. l.6. r. *accordingly* p.206.
in tit. Sect.1. for *it* r. *them*. p.219. l.21. for *and* r. *any*.
